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TRUE GREATNESS consists in being great in little things.—*Johnson.*

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VOL. LIV MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 8, 1916 NO. 23

EDITORIALS AND COMMENTS

Preparedness and Religion

MUST we choose between the two?

Sometimes it seems so. The utter barbarity of an appeal to force rather than to right seems, sometimes, to condemn all war, and to make it unchristian to make those preparations which do undoubtedly recognize the possibility of war, while yet they are intended as the protection of our peace.

Yet we believe a truer perspective will correct this view.

Nations are vested with vast responsibilities, and they are bound to provide the means for fulfilling them. The police power is vested in states and, by delegation, in municipalities. Back of the state courts is the power of force as symbolized by sheriffs and their deputies and by the militia. Back of the federal courts is the same power, expressed by marshals.

There is a penalty attached to the violation of any law, whether of God or of man, and there is always force as the ultimate means of law enforcement.

So ingrained is this appeal to force by law that we accept it as a matter of course. Nobody ever supposed that it was a Christian duty of any state to substitute an exhortation for a command or to disband the police. Notwithstanding this, the practice of the Christian religion by everybody would make the police unnecessary, the appeal to force a relic of barbarism. In actual fact, the greater the number of practising Christians, the smaller the police force need be. Orderly wards in a city, in which police requirements are reduced to a minimum, are the church-going wards. Disorderly wards are those in which the people are largely outside the influence of organized Christianity. Nobody can even compute how large a saving in taxation is effected by the building of churches and thus minimizing the number of policemen required. The Church does very materially reduce the necessity for the appeal to force; and the universal practice of Christianity would eliminate the need for police altogether. So also in international relations. Rightly was Bishop Greer quoted recently as saying:

"When Christianity finally prevails through every corner of the earth, we will not have to talk of war, because murder will have passed away. National love, as the love of man for man, will be paramount."

THESE CONSIDERATIONS enter into the question of national preparedness. Few, we trust, desire preparedness *for war;* the present anxiety is lest, as a nation, we be unprepared *against* war. The preparedness which is right for a nation is a preparedness to protect the nation and its wards in the event of war, and to make it possible, in the last analysis, for the nation to fulfil its legal and moral obligations to its own citizens and to other nations and to obey the dictates of the national conscience.

The present war has been a rude awakening to the American people; and the embarrassments attending our invasion of Mexico are a glaring illustration of our failure to be ready for even very modest calls upon the national resources. We had generally assumed that our own geographical isolation was defense enough; we know now that it would not be difficult for a great hostile force from across either sea to operate against us. But even more, we had assumed that the day of war, on any vast scale, was over. We trusted the great powers and we assumed that they trusted us. We saw the military institutions of Europe and we believed they were the product of imaginary fears. Now we know that the day has not gone by when nations may be confronted unawares by huge armies and be forced to defend themselves with only those men and weapons that had been prepared long before in times of peace.

Yes, nations that enter into treaties must be prepared to make good that which they agree to do. Those nations that guaranteed the freedom and the neutrality of Belgium are right in their belief that they should make their guaranty good. President Wilson is asking this nation—we shall not discuss whether wisely—to free the Philippines and guarantee their independence. We have in past years given such a guaranty with respect to Cuba, and by the Monroe Doctrine we have done the same with respect to all of Latin America. We are bound, therefore, to clothe ourselves with power to make good on these guaranties. The obligation that rested upon Great Britain in the invasion of Belgium may well rest upon the United States in other like emergencies. Our position has been obscured in the public eye by the perfectly absurd failure of some who ought to know better to discriminate between the duty that rests upon the nations that signed the treaty of 1839 with respect to Belgium and the duty of those that did not. It would seem incredible that there could be the amount of loose thinking and loose writing on the part of Americans that we see at the present time. But though every American ought rigidly to discountenance the libels, sometimes approaching treason, that are being uttered against our American government for its maintenance of the historic principle of non-interference in European affairs, which every president from Washington to Wilson has maintained, and which is reiterated in the very Hague conventions which some have tried to press into an obligation to intervene in this present war, it must yet be recognized that almost any day may bring events in which the duty of this nation to protect its own people, or to make good on its guaranties to others, may require it to meet war with war. German lawlessness on the high seas cannot be tolerated indefinitely. To enable our government, therefore, to fulfil its national obligations, preparedness against war has become a grave, pressing national duty. It ought not to have been so long delayed. It must not be delayed longer.

BUT WE SHALL be greatly to be blamed if we permit the demand for military preparedness to cloud our vision or to mar our national perspective.

The strength of our nation is in its ideals. Our fathers

who were its founders trusted to the ideal of democracy. That was the force that should insure an equal chance to all men; that was to lead the nation always to choose policies such as would insure domestic concord and foreign peace.

Too well we know that we have but imperfectly realized those ideals.

It is true that there is danger from militarism. A nation that *can* make war unnecessarily or unjustly is, no doubt, more likely to do it than a nation that cannot. Constant thinking upon war, preparing for war, expecting war, has, no doubt, so filled the minds of the German people that it made war, for them, inevitable. Militarism—the reliance upon force rather than upon right—is a real danger in this country and it were folly to under-estimate it.

Yet it may be the lesser of dangers at the present time.

The American people are hardly in danger of reproducing the psychology of any of the nations of Europe. If each American state were wholly independent of all the others, we should have European conditions in this country such as would probably produce the danger of militarism. The states would be jealous of each other, would be armed against each other, would be continually suspecting each other, and would often be at war with each other. We should be a new series of Balkan states.

But we are not very likely to sink into such a condition with respect to neighbors at such a distance as our own. Where there are only buffer states or none at all between great powers whose people are of different if not antagonistic races, there are national conditions from which Americans are wholly free, and it is those conditions chiefly which produce militarism.

Yes, there is danger of the militarist evil for America in preparedness, but it is a rather remote danger against which we must prevail. The idea that we must be physically weak lest we should abuse strength is not complimentary to us as a nation, nor do we believe it is justified. It is true that the ability to do wrong always involves the danger of wrong-doing; yet Almighty God took that risk knowingly when He created us with the power to disobey and endowed us with free will. As a nation, the contrary danger, of being physically unprepared for duties that may suddenly be thrust upon us, seems much more imminent at the present time.

But our military force must be and, we believe, always will be, a subordinate factor in our national preparedness, though no doubt it needs much strengthening at the present time. The mobilization of our spiritual forces is of even greater moment.

Our people must determine rigidly that they will deal justly with other nations. Preparedness may, undoubtedly, give us the power to act unrighteously as a nation. Religion must be our chief preventive against such an abuse.

Never was the call to high service on behalf of religious patriotism more pressing than it is at this moment. The spirit of comity and internationalism is at a lower ebb to-day than, perhaps, it has ever before been throughout the Christian centuries. The temptation to see only the bad side of whole nations is more difficult to resist than, probably, it has ever been before. The thought that the "other side" honestly believes itself entirely in the right is more difficult to great numbers of American people than it has been before since the civil war—and that although we are not, ourselves, belligerents. Our sympathies for those nations that we believe to be doing their duty against nations that are doing wrong are keenly aroused, as they ought to be. Our determination to show the most vigorous condemnation of acts of barbarity under cover of war and of violation of treaties such as has led to war is a right determination. But it has made the true perspective of our own duty as a nation exceedingly difficult to obtain.

Along with preparedness to meet the conditions that prevail in the world to-day we must have the stern resolve to change those conditions. Military preparedness meets symptoms and effects only. Greater preparedness yet must deal with causes.

When the nations—and particularly Germany—refused to coöperate with the Czar in his proposal to limit armaments, civilization was set back an indefinite number of years—to be counted now, probably, in centuries.

It is the particular duty resting upon the United States to urge upon the nations such limitation of armaments, even though we must, for the time being, materially increase our own. It devolves chiefly upon us to find how this can be accomplished. The sober citizenship of our land must resolve, more firmly than ever, that the armed-camp conception of peace must be entirely done away with.

This is no time to disband peace societies, though we regret to find that some of them are using their influence to prevent that preparedness in our own land that seems so necessary at this time, and though the present is undoubtedly an inopportune time to press the academic question of peace upon the nations that are at war. Peace is not a negative condition. It means much more than not fighting. It is quite conceivable that to stop fighting to-day would not produce peace. We have a right to expect greater discernment, greater statesmanship, on the part of our peace societies.

The American people must not be stampeded. They ought long since to have protected themselves better against dangers from without. Their failure to do so ought to be corrected at the earliest moment possible.

But let us not for a moment dream that military preparation is enough. A spiritual preparedness to enable us to fulfil our duty in WORLD-SERVICE is needed side by side with the other.

Against the near-treason of American citizens who are willing to think as foreigners and who limit or define their citizenship in terms that require a hyphen, against also that other near-treason that was voiced by Owen Wister in his "poem" that was printed recently, and which is strangely prevalent in our country to-day, let us call Americans to rally to the support and the defense of their own country, spiritually as well as physically.

Nothing less than that is worthy of us.

AN item from a Virginia paper states that "the church workers of the Second Presbyterian Church will have an Easter supper, Friday, April 21st." The date, of course, is that of Good Friday.

Easter Without Good Friday

The Presbyterian church workers are, of course, acting in perfect good faith, and we should wish to make no criticism of them. But we mention the incident as showing how illogical it is for our sectarian friends to celebrate the great festivals of the Church and not keep her fasts.

How can there be an Easter without a Good Friday? A resurrection without, first, a death? And how can we possibly feel inclined to keep the anniversary of the one apart from the anniversary of the other?

The trend of the age toward seeking the happiness of the Christian religion without its discipline and its penitence is an unchristian trend. Our Lord did not redeem us except through suffering, and it is sadly disloyal to Him to celebrate that triumph through which He won and refuse to pass with Him, in some faint, trivial way, through the gate of suffering to that triumph.

Better have no celebration of Easter that does not include the thought of Good Friday.

And we do not willingly choose the anniversaries of the death of those we love for festivities.

THE information that the ill health of Dean Robbins has impelled him to resign his position at the head of the General Theological Seminary will be received with widespread regret. Dean Robbins has given a notable administration to the seminary. A scholar, he has maintained a high standard of scholarship. An administrator, he has successfully managed one of the most difficult of all forms of educational institutions. A Churchman of spirituality, he has kept the spiritual predominant over both the intellectual and the material. A gentleman, his standard of culture has been impressed upon the young men who have been so fortunate as to be brought into contact with him.

Resignation of Dean Robbins

We write with no details as to his reported resignation before us. If there be a possibility that a year's leave of absence will make a resumption of the Dean's work possible, we are confident that the whole Church will desire that that opportunity be tendered him by the trustees.

IN a day in which international hatred is so prevalent, THE LIVING CHURCH is especially glad to chronicle instances in which the admonition to "love your enemies" is not wholly forgotten. A correspondent of the *Nation* states that the following is a translation of an order lately sent officially to all school teachers in Hungary:

Right Teaching in Hungary

"The Royal Hungarian Minister for Education requests all teachers to pay special attention to educating the children in the

coming term to the respect and honor due to our enemies; that no hatred or contempt should enter the minds of the children against the brave men with whom their fathers are in deadly combat; and that hate or contempt is not to be cultivated in the youthful minds."

Let all Christian people preserve the same attitude as a religious duty!

THE following are the receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, April 3rd:

A member of St. James' Church, Goshen, N. Y.	$ 25.00
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A member of St. Ignatius' parish, New York‡	25.00
Rev. and Mrs. Harry S. Musson, Louisville, Ky.¶	10.00
Anon.**	1.00
Total for the week	$ 156.90
Previously acknowledged	22,206.50
	$22,363.40

* Relief of Belgian children.
† Relief of Belgian or French children.
‡ One-half for work in France; one-half for Italy.
¶ Relief work in Geneva.
** Relief of British prisoners in Germany.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe.]

ANSWERS TO CORRESPONDENTS

ANGLICAN RENEGADE.—(1) We do not recall.—(2) According to the general canon (19) a Roman priest desiring to be received into the Anglican Communion shall furnish the bishop with "satisfactory evidence of his moral and godly character and of his theological acquirements, and that his letters of Holy Orders and other credentials are valid and authentic; he shall also produce a written certificate from at least two Presbyters of this Church, stating that, from personal examination, or from satisfactory evidence laid before them, they believe that his desire to leave the Communion to which he has belonged has not arisen from any circumstance unfavorable to his moral or religious character, or on account of which it may not be expedient to admit him to the exercise of the Ministry in this Church. Before such Minister shall be received into the Ministry of this Church, the Bishop shall require him to promise in writing to submit himself in all things to the discipline of this Church without recourse to any foreign jurisdiction, civil or ecclesiastical; and shall further require him to subscribe and make in his presence, and in the presence of two or more Presbyters, the declaration required in Article VIII of the Constitution. After which the Bishop, being satisfied of his theological acquirements and soundness in the faith, may, with the consent of the Standing Committee, or Council of Advice, receive him into the Diocese or Missionary District as a minister of this Church; *Provided*, that such Minister shall not be entitled to hold canonical charge in any Parish or Congregation until he shall have resided one year in the United States subsequent to the acceptance of his credentials."—(3) A priest in Anglican orders who, having made his submission to Rome and been deposed, desires to return to the Anglican communion and resume the exercise of his priesthood, must live "in lay communion with this Church for three years next preceding his application" for remission of the sentence of deposition, after which there must be the unanimous recommendation of the Standing Committee, and the consent of four out of five neighboring bishops before the bishop of the diocese can lawfully terminate the sentence.—(4) It is understood that there were weighty personal reasons why the deposed priest mentioned was not restored.

PERSISTENT READER.—(1) Intinction is the mode of administration of Holy Communion by dipping the wafer into the chalice.—(2) Neither intinction nor (3) individual Communion cups accord with the rubrics of the Prayer Book, though both prevail to some extent for exceptional cases.—(4) The priest is bound by rubric to say the Decalogue "once on each Sunday"—a rubric that is frequently disobeyed.

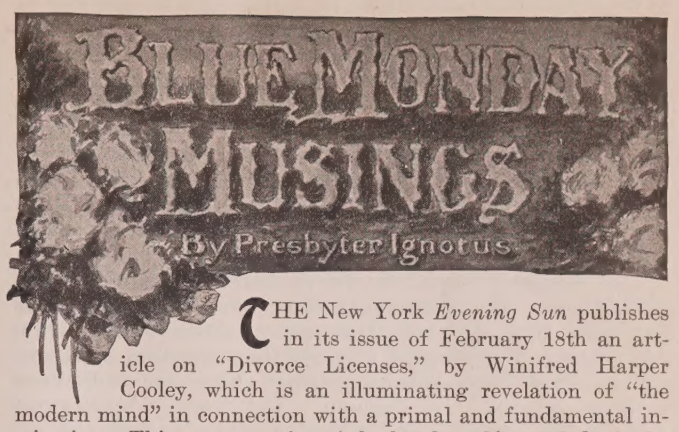
L. T. W.—When the long exhortation in Holy Communion is read it is customary to stand. When there is used only the short exhortation, "Ye who do truly," etc., it is more customary for the people to remain on their knees, simply to avoid the two quick and unnecessary changes of posture.

M. L. F.—That our Lord shall come again with power and in glory to judge the quick and the dead is undoubtedly the teaching of the Church. See the appropriate chapter in Maclear, *An Introduction to the Creeds* (Macmillan, $1.00).

S. F. W.—"Yes" or "Yes, Bishop."

LET US LEARN that if we are bent on doing our duty we must be prepared to suffer for it. Never to suffer for doing our duty may be to fail in doing it at all.—*Bishop Thorold.*

AMONG MEN who have any sound and sterling qualities, there is nothing so contagious as pure openness of heart.—*Dickens.*



THE New York *Evening Sun* publishes in its issue of February 18th an article on "Divorce Licenses," by Winifred Harper Cooley, which is an illuminating revelation of "the modern mind" in connection with a primal and fundamental institution. This woman-writer (whether herself married, single, or divorced does not appear) takes for her text an utterance by Professor Joseph F. Johnson, dean of the New York University School of Commerce: "Marriage is not a sacrament, it is a social contract. Three-fourths of all human misery would pass away and be forgotten if we could end our marriage obligations when love ceases. We give people a license to get married; we ought to give them a license to divorce when they are mutually agreed that their relationship should end." Miss Cooley declares that Professor Johnson "has been offered $50,000 jobs from corporations, and since he is such a substantial citizen, his word must carry weight." This is an evidence of moral authority which may not be altogether satisfactory. But Miss Cooley is content with it, and goes on in enthusiastic commendation, ending her impassioned plea with these words:

"Setting aside all of the outrages quoted above, assume merely that a decent, average couple discover that they have made a serious mistake in their mating; that they are not mutually agreeable; that the intimate moral, mental, and physical union is repugnant to them: In such case, why in heaven's name should any outside power force them to continue these intimate relations? Should they not, rather, be granted a license to untie the knot? Just as, earlier in their united careers, they obtained a license to tie the knot?"

It is significant that the writer ignores absolutely two possible complications. One is, that the husband and wife may not be "mutually agreed that their relationship should end," but that one may wish to be off with the old love in order to be on with the new, while the other may still be faithful, duteous, and loving. What then?

The other complication is the presence of children. Marriage differs from a commercial contract of partnership. Its consequences are not profits which may be shared, or liabilities to be divided, but living boys and girls, the visible expression of their parents' sacramental oneness. The boy who blew his brains out recently, at boarding-school, upon hearing of his parents' divorce, did not believe that "divorce licenses" would be beneficial!

One other question: How often should divorce be granted, in that Utopia of license which Professor Johnson and Miss or Mrs. Cooley paint so glowingly? If once, why not twice? Why not annually? Why not weekly? If at first you don't find an affinity, try, try again. Every argument used for such ready termination of the nuptial relation applies as strongly to the twentieth time as to the first.

I waste no more space over this imbecility. But it does seem strange that such people never realize the entire possibility of separation *a mensa et thoro* as a solution of the hardships they love to portray.

SOME LETTERS have lately been shown me from an American lady, a traveler in lands still under the Turkish flag, testifying as to what she saw, or learned of at first hand, in connection with the Armenian massacres. At Aleppo she saw the remnant of five thousand exiles from Harpoot. When they started, they were of all ages and both sexes. They went towards Aleppo down to Euphrates; and when they came to cross the rivers that flow into the Euphrates, all the able-bodied men were drowned. Then the survivors were entirely stripped. Naked, they waded through streams, endured the night chill and the blaze of the sun. They were brought the last few miles into Aleppo by train, to be jeered at by the Turks for their nakedness. Out of 5,000 that started, 213 were left! Some of the victims were graduates of Constantinople College and of Euphrates College.

The Turkish gendarmes refused to allow any aid to be given

to the refugees at first, but finally permitted a foreign lady to distribute food. Suddenly a gendarme began striking her. The reason for this was the approach of two German officers on horseback, one of whom made straight for her, with the manifest intention of riding her down. She braced herself, and so was not knocked to the ground, but suffered a bruise on the arm from contact with the horse's head. She was then rushed away by the gendarme, at the command of one of the officers, who told the Turks that they were too easy with the people. "Draw your whips and beat this crowd," they said. The Turks obeyed and began beating the suffering old men, women, and children.

At Marash, a Swiss lady was in charge of over a thousand girls, orphans of the Hamidian massacres. The order of expatriation came. She sent away most of them, but sheltered a few. Soon came a telegram from the German consul at Aleppo, saying: "You have hidden some girls. You have no business to do such a thing. Give them up." The girls were taken away, to suffer the inevitable at the hands of their Turkish masters. When she appealed in person to the German ambassador in Constantinople, she was curtly told it was none of her business.

The traveller testifies that German officers are in the big centers to supervise the work of deportation and annihilation. When a small remnant arrives anywhere, it is not allowed to remain, but is sent on and on. A physician appealed to a high Turkish official to be allowed to carry food to the Armenians who were dying outside Aleppo at the rate of four hundred a day, from starvation. The Turk shrugged his shoulders, and answered callously: "What do you suppose we are sending them there for?"

THE SECRETARY of the American Brewers' Association, under date of February 15th, writes to the New York *Times* complaining that "the people who object to the saloon are the people who make no use of it. Apparently the customers of the saloon are fairly well satisfied with it." This is ingenious if not convincing. He bewails that "the destructive method of the Anti-Saloon League is not really getting us anywhere"—but let him wait and see! I can prophesy with reasonable accuracy where the Anti-Saloon League is getting the saloons, and I don't wonder Mr. H. F. Fox is complaining about something! "The abuse of liquor is really more common in first-class hotels and restaurants than in saloons," he has discovered; and he implies that the best temperance measure is to drink more beer! How would the distillers like that?

In the Massachusetts legislature, February 16th, Representative Bradley took a stronger line. I quote him *verbatim*:

"What has been said about the effect of liquor is not true. I have been a bartender for twenty-five years. Don't I look hale and hearty? The saloon-keepers do not entice men to come there. They all come of their own free will, and if a home is wrecked it is up to the man himself."

Instead of any comment of my own on that utterance, I quote from the verdict of Coroner Bowen of Mt. Morris, N. Y., upon one Charles Saar of Moscow, found dead. The coroner, considering all the circumstances, decided—

"that alcoholism contributed very considerably as a predisposing cause, but that the liquor was given under a license, granted by a majority vote of the town of Leicester and according to the beneficent laws of our state."

THE BAPTIST MINISTER of an Ohio town is nothing if not dramatic!

"Dressed in a robe and sandals similar to those used in Biblical times, and with a wig and cane, he represented the father of 'The Prodigal Son' and preached a very appropriate sermon. The choir sang appropriate hymns at intervals which fitted in nicely with the services. Dr. Hall's sermon was a great surprise for he had not told any member of his congregation what was to be done. He received many compliments for his unique plan from the hundreds of persons who filled the large auditorium."

THIS IS at the end of a private letter just received. Fine, is it not?

"To-morrow I go to New York to see my only son sail for France to do his share by driving an ambulance.

"Will you give my boy your prayer that he may prove worthy! In these days of millions of bereaved mothers one doesn't dare ask for more."

HOW DELICIOUS is this utterance of the Rev. Dr. Jenkin Lloyd Jones, one of the Ford Peace Pilgrims:

"We accomplished everything we set out to achieve. We had no definite aim in view."

WELSHMEN'S PART IN THE GREAT WAR

Large Proportion of Churchmen in the Ranks

LECTURES FOR THE ARMY

The Living Church News Bureau
London, March 13, 1916

A WELSH correspondent of the *Morning Post* writes, in connection with the recent patronal festival of the principality, that it is interesting to note the part which the countrymen of St. David are taking in the Great War. The psychology of their attitude in this matter is illuminated, he thinks, by their treatment of their patron saint. It is pointed out that there are now two St. David's in Wales. The canonized St. David was a reality:

"The historic St. David who came and flourished some one hundred and thirty years after the Roman departure revived the fading Christianity of Britain. He organized what was left of Christianity, and as abbot and bishop, and possibly as archbishop, he founded the see of St. David, which to-day in its Cathedral, its surroundings, and its associations, is the one historical asset possessed by the Welsh people."

In recent years, as this correspondent goes on to say, another "St. David" has appeared, not in history, but in fiction:

"Projected, not from the realities of the past, but from the fancies of the present, this modern St. David is stripped bare of every vestment and token of religion. . . . These two representations of St. David illuminate the two main streams of tendency in Welsh public life to-day. The historic St. David can still reckon upon an undaunted army of followers who are one with him in faith and purpose. They cherish his ideals, and would emulate his patriotism, and in spite of admitted blunders and negligences in the past they believe that the liberating touch of opportunity will still make the faith and practice of St. David the rallying hope of the Welsh people."

The task of creating a new "St. David" was not easy. This modern party for long years fought not to possess but to dispossess the Church of St. David. But they are now having misgivings about the deed they have done. They have told the world that the Church had been dealt a crushing blow and was dead, and only a poor and dependent fraction of the Welsh people "lingered around its corpse." But the war, as is here declared, has supplied a census of Welsh manhood which has startled thinking people. Each recruit on his attestation paper states the religious body to which he belongs. Now, a careful and searching examination of the attestation papers in all the camps where Welsh regiments are located shows that at least seventy per cent. are Churchmen. In many regiments the percentage is as high as eighty per cent. Even in what has been called "the Lloyd George Army," under a brigadier who is a Protestant, sixty per cent. of the men are Churchmen.

"The war," says this ardent son of St. David, "will leave Wales profoundly changed, and her gallant sons who are spared to return will show themselves not unworthy to be called sons of their national and historic patron saint."

Lectures for the Army

Early in the war it was discovered that the new army, containing as it does all sorts and conditions of men, responded as readily to a lecture as to a concert. Leaders in the huts were not slow to meet these demands, so far as they could secure lecturers. This year a committee, headed by the Rev. William Temple, rector of St. James', Piccadilly, is in charge of the arrangements. A great service is being rendered to our soldiers by musicians like Dr. Walford Davies, organist of the Temple Church, and Mr. Geoffrey Shaw, his Majesty's Inspector of Music, who have lectured in the huts on folk songs and marching songs, from the practical point of view, and the men have been taught these and then to sing old English rhymes and tunes. Dr. Davies has also formed regimental choirs with great success. Both are shortly going to our men in France with their song lectures.

Rev. Dr. Figgis

The Rev. Dr. Figgis, C.R., who is giving a course of Friday Lenten mid-day addresses at Grosvenor Chapel in the West End, said, in his opening address, that men were asking the question, Why does God allow this war? But the wonder was that God ever allowed anything else.

We could see now on a large scale the result of the sins of human greed and pride. The war simply gave the opportunity of showing the true meaning of passion, disguised under the veneer of hypocritical civilization. The responsible factors were our methods of business, cut-throat competition, fraudulent advertisements—"a world of so-called civilized activity, represented by millionaires at one end and the men in the doss-house at the other." Some people talked,

added Father Figgis, as though the world had been a Garden of Eden until nineteen months ago, but the "mawkish sentiment of modern life" had been rudely rebuked by this war.

Church Army Receives Curios

The Church Army has received a large collection of old jewelry, watches, small silver articles, and coins given by residents of Bath in aid of its recreation hut work amongst the troops. The coins include a Henry VIII sixpence, a Philip and Mary three penny bit, an Elizabethan shilling, and Victorian Maundy money, in addition to numerous curiosities of foreign mintage.

Air Raids

It is stated by a *Times* correspondent that during the last German air raid in the north of England an historic parish church in a Yorkshire town was damaged to the extent of £25,000.

A mordant yet undoubtedly accurate account of German motives in their rage against houses of God in the lands of the Allies was given the other day in a Paris lecture by the Bishop of Arras, itself one of the ruined cities of France. It would seem, the Bishop said, that, in the view of the Germans, a nation that is to be enslaved must have no living history, no signs of its past. It must be smitten to death in the temples in which it prayed—the Cathedrals and churches, as well as in other buildings. The dead must be vanquished in the *chefs d' ouvres* that they created, and the living in the property they possess.

Rectory of Liverpool

The important rectory of Liverpool—perhaps the most important in the North—has been offered by the patron, the Rev. Stephen E. Gladstone (son of Mr. W. E. Gladstone), to the Rev. G. W. Hockley, who has accepted the appointment. He was formerly associated with the patron at Hawarden as his assistant curate, and ultimately became vicar of St. Matthew's, Westminster, which benefice he resigned some few years ago, on account of poor health, to become a country priest in Somersetshire. This is an admirable appointment to Liverpool, and one full of promise from the Catholic point of view.

Central Board of Finance

The Central Board of Finance of the Church has received two gifts of £5,000, from the executors of the estate of the late Mr. J. S. Whitaker, and £1,000 from the chairman, Lord Barnard. Steady progress is reported in the reorganization of diocesan finance. The new scheme is now in operation in thirty-six out of forty dioceses.

Rugby School

Rugby School Library has been presented by an old Rugbeian with the family Bible of the late Judge Thomas Hughes, author of *Tom Brown's School Days*. It is an illustrated Oxford edition. The fly-leaf contains the names of the parents, brothers, and sisters of "Tom Brown," and his wife, and records of the birth and baptism of the children.

Clerical

The highly gratifying announcement is made that Father Henry Power Bull, Superior of the Society of St. John the Evangelist in the Province of the United States, has been elected Superior-General of the Society, in the room of the lately deceased Father Maxwell.

Canon Scott, rector of St. Matthew's Church, Quebec, who is senior chaplain of the First Canadian Division, has been made a companion of the Order of St. Michael and St. George in recognition of his services at the front.

J. G. Hall.

THE PHILOSOPHY OF DESTRUCTION

The minute you try to break bounds—in religion, in art, in worship, in business—you make yourself labor. For you make it necessary for your own freedom to spend itself creating new bounds. If the great sea, of which David wrote, were to decide to overflow its bounds, it would soon be necessary for it to wear away a new channel. Occasionally God's Universe acts in that way. Wars and earthquakes, invention and revolution, upset the old landmarks, and then set even more cheerfully at work setting up new ones. Every revolutionist shouting from a Chicago soap-box to-night will tell you that he wants to destroy only that he may build anew. Every party to the present war has an equally devout intention.

Now this ideal is not wrong. It is intensely religious. Most anarchists, when you come to know them, are extremely religious men. St. John the Baptist, whom his age considered essentially an anarchist and a destroyer, was of this precise type. Destruction is not, in itself, a sin—if you have a clear and distinct idea of what you want to rebuild on the ruins of the old. It is not wrong to revolt against routine, if you can offer the world a better routine. It is merely foolish to destroy, if you only make it necessary for your fellow-men to begin all over again.—*Wallace Herbert Blake.*

DR. GATES' LECTURES DISPLEASE CHRISTIAN SCIENTISTS

He Says the Apocrypha Undermines Their Idea of Healing

ANNUAL SUNDAY SCHOOL SERVICE IN THE CATHEDRAL

New York Office of The Living Church
11 West 45th Street
New York, April 3, 1916

The Rev. Dr. Milo H. Gates has been giving a series of afternoon addresses on The Apocrypha, of which mention has been made in these columns. His remarks have stirred up interest in this neglected part of the Holy Bible, and the Chapel of the Intercession has been crowded on the occasions of the lectures.

An advance announcement of last Sunday's lecture had come into the possession of the Committee on Publication of the Christian Science Church, and a special delivery letter, protesting against the lecture, was sent to the vicar of the chapel. It was signed by Robert S. Ross, a member of the committee, and accused Dr. Gates of appealing to "class prejudice" as a means of filling his church.

"Does not the history of religious persecution and the spectacle of the present world war teach sufficiently the stern lesson of the need of brotherly love?" inquired Mr. Ross.

Dr. Gates' lecture was a defense of physicians, based on passages in the Apocrypha, and he commented on the claims advanced by Mrs. Eddy in her book, *Science and Health.*

"There is probably more attenuation of truth in *Science and Health* in the same number of pages than has ever been produced by any other known author with the exception of Mrs. Glover's fellow-citizen, Lydia E. Pinkham," said Dr. Gates. "At the present time, undoubtedly, Mrs. Pinkham is more favorably known to the general public and more widely believed in than Mrs. Eddy, and the literature of Mrs. Pinkham is undoubtedly more cogent than that of Mrs. Eddy."

Dr. Gates asserted that Mrs. Eddy had probably never seen a complete Bible.

"She had in her possession numerous Bibles published by an American Bible Society, and whatever Key to the Scriptures she wrote really is not to the complete Scripture but to the American Bible Society Scriptures," he said. "It is rather tragic that the churches which are most harmed and in whose membership most inroads have been made by Christian Science have been the endowers and are now the contributing supporters of the American Bible Society.

"The American Bible Society has stolen 272 pages of the Bible of their ancestors from the Bible. They have taken out of it passages of Scriptures which would have made impossible the invention of such a movement as Christian Science. They have most certainly been punished, because the Christian Science Church has been built up from people who have come from churches which have had, owing to this, what I call 'The Fragmentary Bible.' Whatever membership it now gets it gets from churches which now possess such an incomplete Bible."

Pointing out the passages in the Apocrypha praising doctors, Dr. Gates said in part:

"Does anyone suppose that even so ingenious a person as Mrs. Glover, afterward Mrs. Eddy, could have invented her curious doctrines, could have maintained her campaign against real doctors, if she had known that verses like 'Honor the physician with the honor due unto him for the uses ye may have of him, for the Lord created him,' or 'The Lord created medicines out of the earth, and he that is wise shall not abhor them,' or 'The skill of the physician shall lift up the head, and in the sight of great men he shall be in admiration,' were a part of the Holy Scriptures? She did not know it. She was ignorant of what the Scriptures were. Even she could not invent a key for such passages."

Dr. Gates, after quoting other passages, asserted that there was praise of physicians in the Bible in other sections than the Apocrypha, and he questioned the right of Christian Scientists to attempt healing.

Later, Dr. Gates, commenting on the letter from Mr. Ross and the Committee on Publication, denied the charge that he was appealing to class prejudice, and asked if the Christian Scientists had not themselves been guilty of causing a division among Christians. He said the war in Europe had offered a great field for the healers.

"Yet what has the Christian Science Church done to relieve the wounded and the sick and the suffering in this war?" he asked.

Annual Sunday School Service

The annual Sunday school service held in the Cathedral of St. John the Divine, for the presentation of the Lenten offering of the Sunday schools of the diocese, will be held on Saturday, May 20, 1916, at 2:30 P. M. The special speakers will be the Bishop of the diocese and the Rev. Charles E. Betticher, Jr. The girls' and boys' vested choirs of the different parishes will take part in the services. There were something like six hundred of these vested

choristers in the procession last year. A new feature this year will be a procession of the choirs about the Cathedral grounds immediately after the service. This service is under the auspices of the Junior Clergy Missionary Association, and preliminary arrangements are in the hands of the Rev. C. B. Ackley, 209 East Forty-second street, to whom all inquiries should be addressed.

Church of St. Mary the Virgin

A beautiful set of rose-colored vestments, consisting of chasuble, dalmatic, tunicle, celebrant's stole, deacon's stole, three maniples, burse, and chalice veil, has just been made by some of the ladies of the Church of St. Mary the Virgin. The vestments were worn, and the burse and chalice used, for the first time on Mid-Lent Sunday, April 2nd, at the high celebration. There are only two Sundays in the Christian Year upon which there is historic precedent for the use of rose-colored vestments, viz., the Third Sunday in Advent and the Fourth Sunday in Lent.

Church Club

The Church Club met on Wednesday evening of this week, Mr. William E. Curtis presiding. The appointed speakers were Bishop Dr. William J. Schieffelin for the New Dr. William J. Schieffelin for the New York Convention of the Laymen's Missionary Movement. This convention, which has attracted considerable interest, was the subject of an entertaining address, and forty additional delegates were secured. The opening meeting will be held in the Hippodrome on Sunday afternoon, April 9th. There will be meetings at other places on Monday, Tuesday, and Wednesday.

The New York convention is the next to the last of a series of seventy-three-day conventions held in the leading cities of the United States during the past six months. More than 90,000 men have attended as delegates the sixty-five conventions thus far held. During the campaign three conventions were held simultaneously in as many different cities.

Full particulars of the various meetings, speakers, and themes, may be had on application to The Laymen's Missionary Movement, No. 1, Madison avenue, New York City.

Rev. Dr. German Returns to Connecticut

The Rev. Dr. Frank F. German, rector of St. Thomas' Church, Mamaroneck, N. Y., has resigned. He will become rector of Holy Trinity Church, Middletown, Conn., in succession to the Rt. Rev. Dr. Edward C. Acheson.

Dr. German was received into this diocese from Connecticut, October 30, 1896. He was ordered deacon in 1893, and ordained priest the following year by Bishop Williams. From 1893 to 1896 he was assistant minister in the parish of which he is rector-elect. For nearly twenty years he has been rector of Mamaroneck, and for two years he has been secretary of the diocesan convention. On account of his painstaking and intelligent interest in diocesan affairs as a member of several important committees, Dr. German was a well-equipped and useful member of the diocese.

Arrival of Dr. Crowder

The Rev. Dr. Frank Warfield Crowder entered upon his duties as rector of St. James' parish, New York City, on Sunday, April 2nd. He succeeds the Rt. Rev. Dr. Frederick Courtney, who was rector for twelve years and is now rector emeritus. Before going to Grace Church, Providence, Dr. Crowder was assistant at the Pro-Cathedral, New York, 1900-1901; and rector of Christ Church, New Brighton, Staten Island, 1901-1909.

RESIGNATION OF DEAN ROBBINS

CHURCH circles in New York and vicinity were shocked the latter part of last week at the reported resignation of the Very Rev. Dr. Wilford L. Robbins, Dean since 1903 of the General Theological Seminary. Ill health, such as he had several years ago, compels the Dean to give up his work at once and seek quiet and rest. Dr. Robbins had made a number of important preaching engagements for Lent, and these have been cancelled.

A FORECAST

Will they be changed, those whom I hope to see
  When Death has scatter'd Life's last shade away?
  Will not my spirit shrink, my footstep stay,
Faltering to join their white Eternity,
Whose brows are crown'd with all serenity,
  Whose feet have trodden the unwonted way?
  Will eyes long darken'd by the cumbering clay
Meet theirs that burn with fire of Deity?

Or will it be as when a child, left sleeping,
  Rouses in terror at the hush of night,
And stumbles drowsily with eyes a-weeping
  Unto his brothers, where the lamps are bright;
And, dreading blame, still o'er the threshold peeping,
  Scarce sees the love-smiles, for the sudden light?

H. BUCHANAN RYLEY.

CARING FOR THE IMMIGRANTS IN BOSTON

Plans of the North American Civic League for Immigrants

ORGANIZING FOR THE CHURCH PENSION FUND

The Living Church News Bureau
Boston, April 3, 1916

SOMETIME the Episcopal City Mission and the diocese (of Massachusetts) as well will have to address themselves to the large and pressing problem created by the immigrant," says a writer in the March number of *My Neighbour*, the monthly organ of the City Mission. He then quotes the following statement made by the North American Civic League for Immigrants:

"Massachusetts with an area less than one-three hundred and fiftieth of continental United States receives one-thirteenth of all immigrants to this country. Nearly one-third of its population have immigrated since 1893."

Is anything being done to deal with this situation? The president of the League answers:

"The League was organized to conserve the institutions founded by the fathers of the Commonwealth. These are necessarily threatened because of the presence among us of great colonies of aliens who are unacquainted with our traditions or standards. The League's campaign includes:

"1. The rousing of citizens (native-born and naturalized) to an exigency which threatens acute complications because of the frequent disorders among the non-English-speaking employees in our industrial communities.

"2. The pushing of practical measures to stop the exploitation which alienates newcomers.

"3. The providing of instruction in English, preferably through the schools.

"4. The securing of points of influence among the responsive element in the alien groups.

"Its force and power will be increased manifold if organizations, like the Episcopal City Mission for instance, will agree to stand behind it in the basic, civic work which it has in hand:

"1. By arranging so that its staff of paid workers may always be at the call of the League to meet disturbing conditions.

"2. By offering part or full time service of employees.

"3. By securing volunteers to do bureau, statistical, or visitation work.

"4. By reflecting the League's programme in that part of the organization's activities which are civic.

"5. By securing contributions for the League, or providing opportunities for it to plead its cause.

"Here, then, is a Civic League, an organization well equipped to handle the immigrant problem effectively. It is for the Church and for the individual seeking participation in the solution of the common problem to take advantage of this opportunity by working with and through it. The Episcopal City Mission gladly places itself at the disposal of the Civic League and is glad to act as an intermediary for any Churches of the archdeaconry or in the diocese that desire to participate in such work as the Civic League for Immigrants is so well qualified to further."

Church Pension Fund

Sixty cities and towns and 101 churches of the diocese were represented at the luncheon of our Pension Fund committee on March 25th at the City Club and about one hundred and twenty-five men were present. Bishop Lawrence was the speaker. Joseph Grafton Minot, Esq., chairman of the committee, announced that this diocese has given $100,000 for the overhead charges of the National Pension Fund, especially for expenses in New York; that the members of the Massachusetts committee will themselves pay all expenses connected with the work in this diocese, so that every dollar given to the Fund will be devoted to the Fund; and that over $65,000 has already been subscribed to the Fund in Massachusetts, in addition to the $100,000 referred to above. At the close of the luncheon it was announced that a large diocesan committee had been formed, composed of many leading Churchmen and including among others: Governor McCall, the Hon. Grafton D. Cushing, Ralph Adams Cram, Esq., and Charles G. Saunders, Esq.

City Mission

In connection with our City Mission is what is known as the Three Penny Lunch, where for three cents a man can get a good, clean, wholesome meal, and, if too poor to purchase it, it is given free. I believe this is the only lunch room of its kind in the Union. Here, too, it is possible for men to get temporary employment, with bed and board, while they are looking out for regular work. Much more, of course, could be done if there were more funds, but the work has to depend on the gifts of the charitable, and I know of no work more deserving of support.

The spiritual side of the man is by no means neglected. On three nights a week services are held, not cold and formal, and on

the other hand, free from any form of excitement or hysteria. At these services the converts of the Mission boldly confess what God has done for them, not in any spirit of boasting, but simply with the idea of helping others to regain what they themselves had lost.

Here night after night poor outcasts, homeless wanderers, touched by the testimonies of others, and by the welcome extended to them, go forward, and at the foot of the cross realize, it may be for the first time in their lives, what God's love for man really means. By His grace, and the help of His loving workers, they promise to turn their backs on the past, to amend their lives, and enter the service of Him who declared His "yoke easy and His burden light."

Week of Prayer and Preaching

Arrangements for the Week of Prayer and Preaching in this diocese, April 9th to 15th, are in most cases complete. At the Church of the Advent, the missioner will be the Rev. Father Huntington, Superior of the Order of the Holy Cross. Continuous intercession in the Presence of the Blessed Sacrament in the Chapel of Our Lady is planned for during the mission, to be provided by members of the parish. The different guilds and societies will hold corporate Communions and on the final day of the mission there will be a corporate Communion of the whole parish.

At Trinity Church, the following arrangements have been made: For the first four nights daily service will be conducted in the parish house at eight o'clock; on Monday, for those confirmed during the past ten years; on Tuesday, for young people; on Wednesday, for parents; on Thursday, for men, with a similar service for women at four o'clock. In the church, there will be celebrations of the Holy Communion, at 7:30 A. M. on Tuesday for those confirmed within the past decade; on Wednesday, for young people; on Thursday, for parents; at 4 P. M., a service for women; on Friday evening at eight o'clock, a general service for all parishioners.

These services will be in addition to the regular Lent services, which will be held in the church as usual. The committee felt that the evening was the best time for these special services, and also that it would be helpful to have the services on the various nights appeal particularly to certain classes of parishioners, though by no means excluding others who may wish to attend (except that the service on Thursday afternoon will be for women only, and the service on Thursday night for men only). It was also felt that it would be helpful to have a celebration of the Holy Communion each morning in the church at 7:30, open to all communicants, but appealing particularly to those who had attended the service of the night before.

St. Matthew's Church, South Boston

As noted before, St. Matthew's Church, South Boston, of which the Rev. James Sheerin is rector, is to celebrate on June 20th the centennial of its incorporation. As a preliminary, on March 31st, there was commemorated the centennial of the first service held in South Boston, recorded thus: "South Boston, Sunday, March 31, 1816. Divine service was performed this day in the Episcopal manner for the first time, and a sermon read by Mr. Cotting in the school house." The speakers last week were the Suffragan Bishop, the Ven. Archdeacon of Boston, and Mr. Huntington Saville. By way of preparation for the June celebration, Mr. Sheerin is preaching a series of Sunday morning sermons on Membership in a Parish, Why Choose an Episcopal Church? What is the Use of a Ritual? Are Sacraments Helpful? A Parish's Relationship to Christians in General, The Final Test in Character, Is Religious Ancestry of any Value?

John Higginson Cabot.

DEATH

I'm going home!
I've tarried on the alien plain so long,
That in my throat has almost died the song—
I'm going home!

I'm going home,
Where snowy peaks salute the summer sky
And call to life again the submerged I—
I'm going home!

I'm going home!
I touch again the great ancestral heights,
And lo! my dark blooms into countless lights—
I'm going home.

Ida Ahlborn Weeks.

But we grow old. Ah! when all shall men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land?

—*Tennyson.*

The children of God, if they rightly take their Father's mind, are always disburdened of perplexing carefulness, but never exempted from diligent watchfulness.—*Archbishop Leighton.*

SOCIAL ENTERPRISES IN PHILADELPHIA PARISH

Christ Church Cares for the Babies

OLD ST. PAUL'S MAY BE SOLD

The Living Church News Bureau
Philadelphia, April 3, 1916

A FEW years ago Old Christ Church seemed to be destined to become merely a show church. Its congregation had been forced from the neighborhood and had removed to other parts of the city, and in the place of the homes of the old families warehouses and stores had come. The building is entirely surrounded by business to-day. Owing to its traditions a constant stream of sightseers has been passing through its doors for many years, and to-day there seems to be greater interest in it than at any time in its history. But the people were not there for service. It has been generally supposed that there were no people of any kind to be found in the vicinity of the church, and considerable surprise was expressed when the social workers under the guidance of the Rev. Dr. Washburn announced recently that they had found some 1,321 babies within a radius of a few blocks and were taking care of them in the new Neighborhood House.

Last Thursday was baby day at the House. The place fairly swarmed with babies and their mothers. They were in the house, in the street, and in the churchyard. All kinds, sizes, and nationalities were represented. They were brought there to be examined by the doctors and to be entered for prizes. This is one of the ways the social workers are interesting the mothers in the better care of their babies. Interest in bringing them up to the standard of health fixed by the doctors is being thus aroused.

But this is only one of the many activities in that House. The older people are being taken care of also. Their "homes" are visited and the fathers and mothers brought to the House and taught how to live properly, given lessons on sanitary and healthful conditions, and aided in putting them into practice so far as possible. A social survey of the neighborhood is also being made. It has been found that in the warehouses on the top floors, and in the small alleys, there are many hundred families. The conditions all about these families are being studied and corrected. For illustration there were found sixty-five saloons in that small area. An effort to reduce this number is being made with the aid of Dr. Washburn and his able assistant, Mr. Wetherill. The workers have been trying to offset in the Neighborhood House the influence of these saloons by presenting better and more wholesome entertainment. For this purpose the movig picture machine is freely used, and instructions are given by means of the machine. From a mere show place Christ Church has developed into one of the most useful agencies for good in this city

Old St. Paul's Church

The rumor persists that old St. Paul's Church is to be sold. For some years the City Mission has occupied the basement of the building and services each week for the people employed in the neighborhood have been held at noon, and special services of preaching during Lent. The determination of the diocesan authorities to move the Mission to the new site, when completed, has turned the attention of the Bishop and trustees more definitely to the move to sell. It is thought by many people that the sale cannot be made, owing to conditions made in the original deeds. There seems also to be grave doubt as to the necessary permission of those interested in the burial places in the yard surrounding the church being secured. The names of many people famous in the history of the country and city are to be found on the tombs in both the church and yard. Among the number is that of Edwin Forrest, the actor.

If the sale is made, one of the oldest and most interesting historical places in this city will be removed. The building was erected in 1760 to take in the people who could not be taken care of by Christ and St. Peter's Church. At that time the church was surrounded by beautiful old homes of the social set of the city. It was the Church home of these families and the names of many priests of the Church famous in the annals of the country are graven on a tablet on the wall. If the City Mission is removed there seems to be no reason for the continuance of the church, as there will be no organization to keep it up.

St. George's Church, Port Richmond

The Rev. A. J. Arken, rector of St. George's Church, Port Richmond, has been instrumental in securing many improvements for the community in which his church is located. Last week he succeeded in having the mayor of the city view a piece of ground which he has been seeking to have the city purchase for a children's playground. The mayor declared himself to be very much interested in the move and seems to be willing to recommend that the ground be set aside for that purpose.

Once each year the city takes on the appearance of long ago. The yearly meeting of the Friends, which always occurs about this

Society of Friends

time, brings a large number of its members to the city. Their quaint habit recalls the childhood days of the oldest people and is of great interest to the younger generation. The meeting this year is of far greater interest to the Friends than has been any for many years. War conditions throughout the world bring up many questions for solution which are vital to their tenets. A few of the members seemed to be moved somewhat by the spirit of the day, but the great majority stood firmly throughout the meeting for peace measures. Some of the members were also disturbed by the question on the old simplicity of life for their people. Many of them found difficulty in observing that simplicity because of the general tendency of the times. Some slight changes were made in their discipline, but not enough to make any great concession to those who are getting away from the old landmarks.

EDWARD JAMES MCHENRY.

A SPIRITUAL UNION

BY C. H. WETHERBE

IN these days, when the subject of Christian union is being discussed to a greater extent and with more than usual exactness, it is well for us to consider the fact that there already exists a universal spiritual union. It takes into its embrace all of the spiritual children of God. There is no power on earth that can either prevent or destroy such a union. To a vital extent it stands apart from Church union. It rises above ecclesiastical organizations. It consists in a union of all true belivers, whatever name they may bear. It is a union of souls, born into Christ's Kingdom by the power of the Holy Spirit.

The means used for persuading unconverted ones to accept Christ as their Saviour may vary. The main thing is somehow to induce the unsaved ones to obtain salvation. Each one must go to Christ for the salvation of his soul. Each one must be spiritually joined to Christ, thus becoming a member of His spiritual Body. Each is a member of the spiritual household of God. All are members of the same Christian brotherhood. It is a great Christian fraternity. They may belong to various religious organizations, but this does not nullify the fact that all are united to Christ, and with one another, by the bonds of spiritual life. All have the same Heavenly Father.

As God and Christ are in union with each other, so all Christians are in spiritual union with the Father and the Son, and also with each other. I am morally bound to regard as my Christian brother any man who is Christ's brother. I must allow no prejudice to hinder me from spiritual fellowship with all who are in spiritual fellowship with Him who is the Lord of all saints.

SEA GULLS

Children of mist, and foam, and wave,
Free in thy flight as a soul just sped
From the broken shell of its earthly mould—
Give me the secret of life ye hold,
A mystery yet unread.

What is the food from the froth of the wave,
Nectar from rainbows, of magic unseen,
That gives thee such tireless joy in thy flight
With repose never sought for, yet always in sight,
And the chasm of ocean between?

Flesh whispers to soul, "Thou art lord of the world,
Hast thou no wings for thy heavenly birth?"
Soul whispers to flesh, "I can fathom all space,
And earth's swiftest creatures will faint in the race,
When I burst through the bars of the earth."

MARY ALETHEA WOODWARD.

THE TRUE NEED

I do not wish to see my sins more plain,
But this: to know Thy life, without a stain.

I would not see the vileness of my heart,
But this would know: how pure and true Thou art.

I would forget my paltry life, so small,
And know Thy greatness, Thou, my All in All.

O teach me not how deep my spirit's night,
But flood me with Thy beams, Thou Perfect Light!

THOMAS CURTIS CLARK, in *Christian Evangelist.*

WE SHOULD not judge a sinner, but rather lament his sins and have compassion on him; since, whilst the grace of God exists, he can always turn to the Lord and repent.—*Savonarola.*

MEETING OF UNITED CHARITIES OF CHICAGO

Superintendent Reports on Local Conditions

MOVING PICTURES USED IN CHURCHES

Grace Church Continues Its Activities

WAR SUFFERERS' DAY

The Living Church News Bureau
Chicago, April 3, 1916

THE annual meeting of the United Charities of Chicago took place at the Hotel La Salle on Monday, March 6th. The report presented by Mr. Eugene T. Lies, the superintendent of the society, was intensely interesting, and contained some figures and statistics that compel attention. There were 63,045 applications for aid from, or in behalf of, 22,105 different families, representing more than 100,000 people. There were 5,736 families actually dealt with during the year, 35 per cent. more than in the previous year, and 119 per cent. more than in 1909. Of the 22,105 families dealt with, 12,952 persons were earning no wages, 58 per cent. of the families, or 12,834 families, had never been heard of before. It would seem, therefore, that it is as easy for multitudes to be lost in Chicago as in London or New York. More than twenty nationalities were represented in the cases dealt with. The sum of $193,552.88 was spent by the society in giving aid to the poor in the form of food, fuel, rent, clothing, and medicine; $95,436 was spent in salaries to 125 employees of the society; 804,400 pounds of ice were given to 3,620 poor families. Many Churchmen and Churchwomen are prominent in this work, among whom are Mrs. Joseph T. Bowen, the second vice-president, and Mr. Charles W. Folds, the chairman of the finance committee. At the annual meeting was seen the new exhibit of poverty conditions which has been shown in many of the leading churches of the city this winter, and which is still being seen by thousands of interested people. It is said that there has never been such an adequate showing of poverty conditions in this great and complicated city of ours, or such a complete analysis of the United Charities' twenty-eight activities. The exhibit comprises a series of seventy-five charts, displays, diagrams, photographs, cartoons, and drawings. There is a food exhibit, showing how the visiting housekeepers instruct poor mothers how to get twice as much as they ordinarily would for a dollar. There is a display of made-over clothing that

THE CATHEDRAL SHELTER IN CHICAGO

In center, "Lucky Baldwin"; Dean Pond at extreme right.

[During the month of FEBRUARY, when the Shelter was in an unfinished state, the total number of men lodged was 85; the number fed 325. The attendance at the services was 116, and three converts were made.]

explains what becomes of the last season's overcoat, suit, or skirt. There are spot maps showing how many poor families live in the neighborhood where the exhibit is being shown. When the exhibit comes to a particular church, notices are sent to all the clergy in the vicinity asking them to notify their congregations of the exhibit and to bid them attend. The exhibit is fascinating in its interest and is of great civic value. It teaches as nothing else could the appalling fact that 100,000 human beings are in distress right here in Chicago at our own doors.

Only a few weeks ago the city council passed an ordinance permitting churches and schools to use motion picture machines with

Use of "Movie" in Churches

non-inflammable films. Since then many of our churches are using "movies" in their teaching and in their entertainments. The vestry at Trinity Church has for many months approved the plan of using the motion picture machine in the social service department of parish work. A modern "Pathe" machine is now being used at Trinity Church, and many films are shown to the delight of both the children and their elders. At St. Paul's, Kenwood, moving pictures are shown on alternate Mondays at the children's service at 4 o'clock. The films being shown are of the Infancy of Our Lord, His Childhood, The Works of Our Lord, and The Events of Holy Week.

Grace Church Continues Its Activities

After the fire on September 26th, which destroyed all the church fabric but the parish house, many of the classes and activities of Grace Church were held in temporary quarters, kindly lent by neighboring churches. Now that the parish house has been thoroughly renovated and repaired, many of the organizations and societies are holding regular meetings there. For a time the free kindergarten was held in the Hope Methodist Church, but late in November the children returned to the parish house, where they have better quarters and equipment than they had before the fire. The several girls' clubs met for a time at private homes, and the Girls' Friendly Society met at Trinity parish house, but for the last three months these societies have been meeting in the Grace parish house. The work among boys has suffered because their club rooms and gymnasium have been required for the holding of the regular Church services. It is planned to organize two troops of Boy Scouts, which will largely meet the need of the boys' work. A Camp Fire Club is being organized for girls. The Camp Fire movement, like the Scouts' movement, is making its way in many city parishes, including Grace Church and Christ Church, and gives to the girls what the latter gives to the boys. It trains girls to be better and more helpful women. The girls have many activities; they sew, they cook, walk, skate, read, hear lectures on how to care for themselves. They are encouraged to do these things at home, and as an incentive honors are given them for doing various helpful tasks for a stated length of time.

Municipal Reform

An important meeting of the representatives of the churches and religious organizations of Chicago was called at the City Club on Friday, March 31st, by the Social Service Commission of the diocese of Chicago. Mr. William C. Graves, chairman of the commission, presided. After a long and earnest discussion on the issues of the municipal campaign, it was decided to send out a statement to the voters of Chicago urging them to investigate their candidates' records, and to vote on the moral issues of the campaign. On motion of the Rev. Elmer L. Williams, chairman of the good citizenship committee of the Chicago Church Federation, the following resolution was adopted:

"We, representatives of the religious life of Chicago, feel that the impending election, Tuesday, April 4th, makes imperative demand upon the citizenship of our city.

"Every qualified voter should vote. It is the shame and peril of our political life that such large numbers of supposedly respectable people take no active interest in practical politics.

"To neglect to vote is a betrayal that amounts almost to treason to this republic. The life of our city is in the awakened and voting conscience of our citizens.

"Many moral issues now challenge the best thought of the citizens of Chicago. We advise and recommend the memberships of our several organizations that attention be concentrated on these questions at the coming election.

"In particular we urge that the vice issue be not forgotten, and that the voters so exercise their franchises as to prevent the reëstablishment of commercialized vice whether in cabarets, buffet flats, or in the old-time recognized segregated district.

"We appeal particularly to the women voters to investigate the personal character and public record of the candidates in their wards.

"The women of Chicago should withstand the pull of partisan devotion, and should be free to vote on the moral issues as within their especial field of influence.

"If this statement appeals to the heads of religious organizations we respectfully suggest that it be read to congregations assembling Saturday, April 1st, and Sunday, April 2nd.

"We hope this appeal will awaken the conscience of Chicago to express itself in a determined and determining manner next Tuesday."

Noon-Day Services

Dean Abbott of Trinity Cathedral, Cleveland, has been the preacher for the past week at the noon-day services in the Majestic Theatre. Each succeeding day the attendance at the services increased, and by the end of the week the main floor of the theatre and the balcony were well filled. The types of sermons that we have heard at these downtown services this Lent are as varied as the men who have been preaching there. One is impressed by the power of the preacher, by his ability to pack thought into few words, and to put substance in telling form. His subjects during the week were: Monday and Tuesday, The Cities of Refuge of the Individual Soul; Work; System; Family; Forgiveness; Humor; The Church. Wednesday, Nevertheless; On not Permitting the Moral Disasters of the Past to Affect the Future. Thursday, Waiting upon God; the Life of Wings. Friday, Reaction.

War Sufferers' Day at Church of the Epiphany

Mrs. Pankhurst, the famous English suffragist who is in this country speaking for the destitute Serbians, was a guest at the Church of the Epiphany on Sunday, March 26th. In spite of bad weather the church was well filled with an attentive congregation, who heard Mrs. Pankhurst tell the thrilling story of the poor Serbians. At the morning service the rector, the Rev. H. W. Prince, told the pathetic story of the persecutions of the Armenians. Mr. Prince has an intimate knowledge of the Armenian situation from personal friends whom he has among the Armenians. In the afternoon the Church of the Epiphany was officially represented at the meeting held in Orchestra Hall on behalf of the French War Orphans, when Miss Fell and Miss Schofield spoke. During the day the parish of the Epiphany contributed $125 in all for the war sufferers.

A Mystery Play at St. Edmund's Church

On Monday, and Tuesday evenings, March 27th and 28th, "The Vision of St. Agnes' Eve," a mystery setting forth the planting of the Christian Church in various lands, was given in St. Edmund's Church by the children of the Sunday school, assisted by the choir and some young people of the mission. The offering was for missionary obligations. The play was adapted by Mrs. Gwyn, under whose direction it was given.

The Rev. John Henry Hopkins, D.D. conducted a quiet day at Christ Church, Woodlawn, on Thursday, March 23rd. Four meditations were given on "The Seven Spiritual Works of Mercy."

Miscellany

The Rev. Clinton B. Cromwell has been relieved of the charge of the work at New Lenox, and has been appointed priest in charge of St. John's Church, Lockport. Mr. Cromwell has also charge of St. Ann's Church, Morrison.—A rectory is being built in the parish of the Church of the Mediator, Morgan Park (Rev. William D. McLean, rector).

H. B. Gwyn.

IN A CONVENT

From dawn to dark the day has run,
And they who rose up ere the sun
  Return at eventide.
Through chapel door, at sound of bell,
The Sisters come their prayers to tell,
  Where Jesus doth abide.

Through all the day they worked for Him
In many ways; with earnest vim
  They did His blessed Will.
But when the day is nearly o'er,
The Sisters come through chapel door
  To do their best work still.

Then prayer and praise to Him ascend;
To Him, in whom all labors end,
  The Vesper hymns aspire.
While incense clouds float to and fro
O'er altar lamp with ruddy glow,
  They praise Him in the choir.

The painted angels on the wall
Are not more still—as each and all
  They evening homage pay.
And one there is who prays for me,
And one for all in grief who be,
  And one for you doth pray.

So far removed are earthly things,
One almost hears the rushing wings
  Of messengers—God's own—
Bearing the earnest prayers then said,
Both for the living and the dead,
  To His Most Holy Throne.

Seven times a day their prayers must be;
And every time they pray for me
  And every time for you,
And for the sorrows of the world,
And that God's peace may be unfurled
And War and Hate be backward hurled—
  And Earth to Heaven be true.

Camilla R. Hall.

As we study closely the New Testament definitions of religion, we learn how inadequate are those conceptions of a Christian life which leave out the practice of the law of mercy and love.—*Rev. J. R. Miller, D.D.*

Christ still walks the earth in the shape of Charity; religion, after all, is best preached by putting its maxims into practice; the poor are always with us, and the first duty of the Christian is to bind their wounds and soothe their sorrows.—*H. Rider Haggard.*

THE CHURCH'S RESPONSIBILITY TO THE PRISONER

THE spiritual needs of the men and women in our penal institutions are being brought especially before Christian people at this time, and Sunday, April 9th, which is Passion Sunday, has been suggested as an appropriate day for their consideration. The National Committee on Prisons is asking all churches to observe it as Prison Sunday.

The National Committee on Prisons has made a thorough study of prison conditions in the mines and camps of the South and the great industrial bastiles of the North. Failure is everywhere; the degradation of the prisoner to the level of the brute.

The old prison system, like the pest-house, the lunatic asylum where they tried to beat the devil out of the insane, the burning of witches and hanging of thieves, must go. Our fathers considered them inevitable; we have learned to do without them. We will learn to do without repression in the prison, without the torture and the slavery which characterize it to-day.

A new prison system is fast shaping. Educational methods of self-expression and interest develop the best in the man.

THE OLD PRISON SYSTEM
Orange, Va., macadam road showing convict labor. Guard in foreground. November, 1909

Responsibility, a limited responsibility, is imposed to fit him for the responsibility he must assume when released. Loyalty to his fellow-prisoners, the group spirit, prepares him for loyalty to his fellows in the outside community. Work, honest work, with wage, makes possible self-support and self-respecting manhood.

Prison reform must come from the prisoner. He needs encouragement, scientific care, and spiritual stimulus, but he must himself establish his record of good to counterbalance the record of evil established by the commission of crime. The National Committee on Prisons has come to see that the utmost outside forces can do is to afford opportunity to the prisoner to help himself. To afford this opportunity lies largely within the province of the Church.

The work of the National Committee on Prisons was subjected to careful scrutiny by the Bishop and officers of the diocese of New York, and at the convention of that diocese in November 1915, a resolution was unanimously carried endorsing the work of the committee, and coöperation with the committee was definitely committed to the social service commission of the diocese.

This action on the part of the diocese of New York has brought the work of the National Committee on Prisons before the churches throughout the nation and has made possible the organization of a Committee on Religious Work. Prof. James C. Egbert of Columbia University has accepted the chairmanship of this committee and its membership includes representatives of all denominations. The Committee on Religious Work has given earnest consideration to the spiritual aspect of the prison movement, and calls upon the churches for action in three definite fields:

Ministration within the prison: to encourage and supplement the efforts of the prison chaplain and to afford a tie between the man inside the prison and his wife and children on the outside.

After-care of the ex-prisoner: to draw him into the fold of the Church and surround him with those influences which will kindle into flame the divine spark which is in even the least amongst us.

The moulding of public opinion towards a right attitude to the prison and the prisoner: further advance in prison reform can only follow a sympathetic understanding on the part of the people of the nation that the new prison system directly applies the principles of our Lord and is founded on brotherhood and good-will to men. How, if not through the effort of the church, can this spirit be inculcated?

A large number of the clergy of the diocese of New York have visited Sing Sing prison, in which institution the new prison system is developing, and have carried a message of hope to the prisoners in that institution. They have carried out from Sing Sing a message to all the nation asking for tolerance and brotherly love for the man who has violated our man-made laws. Is not his case before that Higher Judge whose injunction is "Judge not that ye be not judged"?

Other dioceses are asked to do as New York has done, and become familiar with conditions in the penal and correctional institutions of their locality and to bring these home to their parishioners. The treatment of the so-called criminal class, as Hobhouse points out, is the test of the scale of civilization of the nation; does it not rather test the scale of our Christianity, the sincerity of our prayer, "Thy kingdom come"?

THE POTTER

"So he made it again another vessel as it seemed good to the Potter to make it."—Jer. 18 : 4.

'Tis I, thy Brother, holding out to thee
The hand of life-long, nay, eternal sympathy
Both human and divine.

Be not afraid to hold it with firm grasp
E'en though the very closeness of thy clasp
Betrays a pierced palm.

Why turn from Me with such despairing sigh?
Thine own true Friend, nay, more, thy Righteousness am I,
Would'st thou not have it so?

Dost think that I could cease from loving thee
Because thy life hath sometimes disappointed Me?
I am Eternal Love.

I saw it all from cross-crowned Calvary,
E'en when Mine eyes were growing dim in agony
Of sorrow-broken heart.

While those afar continued to deride
I saw the travail of My soul, and, satisfied
That I had won for thee

Eternal life, full pardon and release,
A right to share My Throne and everlasting peace,
Gladly I bore the pain.

See how the Potter moulding out the clay
Thinks not the vessel in his hands to cast away
For all that it is marred!

The vessel in his hand doth still remain
Until, with patience infinite, he forms again,
Meet for the Master's use,

Another, stronger now because well tried
And, e'en as ruddy gold, by fire purified,
Out of the self-same clay.

And thinkest thou I will do less for thee?
If thou wilt only yielding life and will to Me
Entrust Me with thyself

My life in all its fulness shall be thine,
Freely given in Sacramental Bread and Wine,
My life, My very Self.

That so, in being one with thee, I may,
Even as doth the Potter with his marrèd clay,
Remould, renew thy life.

So living, dying in My love's embrace
Thou shalt at last arise to meet Me face to face
On the great Easter morn.

And waking in My likeness thou wilt be
All satisfied to spend eternity with Me,
Thy Comrade and thy Friend.

S. L. M.

THE MOST perfect man is not he who having reached a certain degree of perfection halts there, but rather he who ever tends to God with the most ardent yearnings of his heart.—*St. Augustine of Hippo.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

JANE ADDAMS ON THE MERIT SYSTEM

JANE ADDAMS said in discussing civil service reform that if, in addition to the idea of efficiency in the men in the service, they could be given the same idea as the soldier has when he goes to war, that he will be cared for down to the last pension day of his life, she believed it would lift the civil service system up out of the position, in the minds of many, of being a mechanical process.

"I see a good deal of the letter carriers," said Miss Addams. "They feel very strongly, as do the school teachers, that nobody is looking after their needs, for example, for pensions; that nobody is looking after their comfort in their work, nobody much concerned that the burden should not be too heavy. We want to get away from the detective sort of civil service. The old idea that it is a plan to 'turn the rascals out' still clings too strongly to make it as popular as it deserves to be, and as it ought to be and as it must be."

Miss Addams told in this address, which was given before the National Civil Service Reform League, how at Dunning, a few years ago, she went to an exhibit of "mountains of vegetables," raised by a "civil service farmer," and how she wanted to place a flag on one of these mountains, to dramatize the point that these vegetables were the product of the merit system. But that instead she found the members of the board of commissioners of the county somehow claiming the credit. Miss Addams strongly urged ways and means of dramatizing for the public the advantages in service to the public through the merit system.

The National Committee on Prisons is making an extended effort to arouse interest in its work and especially on the part of the clergy. A committee on religious work has been appointed which has sent out suggestions for sermon material. The chairman of the executive committee is E. Stagg Whitin, a communicant of St. Michael's parish, New York. Thomas Mott Osborne is honorary president of the committee, whose address is Broadway and One Hundred and Sixteenth street.

Compulsory swimming instruction is given in the public schools of eleven German cities, as follows: Aachen (boys only), Augsburg (boys, seventh, girls, eighth school year), Cologne (upper classes), Dortmund (same), Düsseldorf (boys only), Elberfeld, Glauchau (sixth school year), Iserlohn (upper classes), Munich (eighth school year), Saarbrucken (seventh and eighth school year), and Viersen (from the fourth school year on).

A comprehensive digest of the labor legislation of 1915 has been issued by the Federal Bureau of Labor Statistics. As in previous volumes, it is preceded by a comprehensive survey of the more important features. The data is arranged under the head of each state, but under the various heads of wages, hours of labor, and so on, there is a summary of what was accomplished in each state.

At a recent conference under the auspices of those of the National Consumers' League interested in Child Labor, there was a valuable endorsement from influential men and women within the school hierarchy of the proposal to raise the age for beginning work to fifteen years, except for children who have the diploma of graduation from the eighth grade of the public schools or equivalent schools.

Frederick H. Whitin, the efficient secretary of the Committee of Fourteen in New York City, which has been so effective in securing an enforcement of the excise laws, is a communicant of St. Michael's Church. His brother, E, Stagg Whitin, who is actively identified with prison reform activities, is likewise a communicant of St. Michael's, as is Mrs. F. H. Whitin, another social worker.

The records of the National Municipal League show that Texas leads with the list of states having communities under commission form of government. There are fifty such in that great commonwealth. Illinois and Kansas are tied for second place, with a record of 42 each; Pennsylvania comes next, with 29; New Jersey with 25; Oklahoma with 23; and Michigan with 19.

An extended survey of several townships in Bucks county in the diocese of Pennsylvania has been made under the general supervision of the bishop. A large edition of the report is to be printed and will be available for distribution. This survey will serve as a complement to the admirable survey of Christ Church parish in Philadelphia, already referred to in these columns.

The National Americanization Committee is to suggest a dozen typical immigrant banking scenes which the American Bankers' Association will photograph and prepare for presentation to banks throughout the country—showing possibilities for responsible American institutions, this being a part of an extended campaign to promote thrift among immigrants.

The Rev. G. Croft Williams, St. John's Chapel, Charleston, S. C., and not the Bishop of South Carolina, as was inadvertently stated the other day in these columns, is the secretary of the Fourth Provincial Commission on Social Service. The statement was made upon the basis of information that was believed to be correct.

"Fire Hazards in Factory Buildings" is the title of a special report by Dr. George M. Price, director of the joint board of central control in the cloak, suit, and skirt and the dress and waist industries in New York. Copies of it can be secured from the Board at its New York address, which is 31 Union square.

A plea for a Federal commission on tuberculosis has been put forward by Vice-President Frankel of the Metropolitan Life Insurance Company. All who are interested in this subject should secure a copy of the pamphlet from the offices of that company, No 1, Madison avenue, New York.

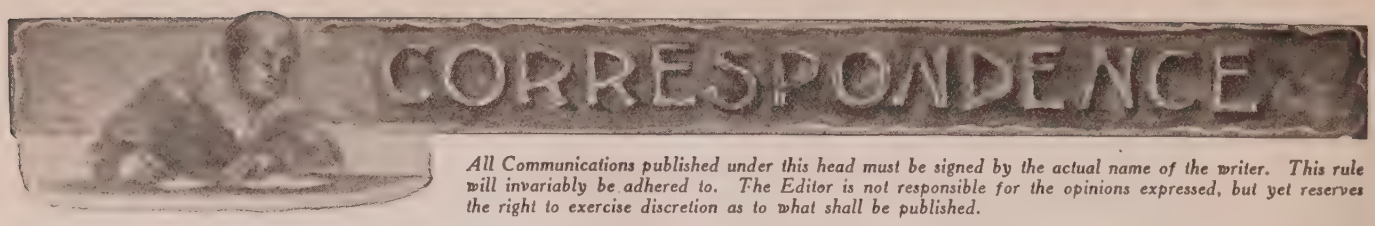
Maternity Insurance is the title of a very interesting article by Dr. Lee K. Franckel which has been republished in pamphlet form by the Metropolitan Life Insurance Company. It reviews what has been done along these lines abroad and suggests what might be done in this country.

A prize contest on the housing of immigrants in America has been established by the Committee for Immigrants in America. It is to be known as "The Cutting Contest on Housing of Immigrants in America," in honor of Mrs. W. Bayard Cutting, the founder of the prize.

The Free Library of Philadelphia maintains traveling libraries in practically all the fire engine and truck houses of the city, thus giving to men who at periods have considerable spare time on their hands an opportunity to get good reading matter.

"Baseball is the leading outdoor sport," declares a Buffalo park commissioner, "and I believe the city should construct houses in which players can dress and bathe, instead of compelling them to put on uniforms in back rooms of saloons."

The Girls' Friendly Society maintains rest and lunch rooms in the downtown districts of seven cities, where busy girls can get at small cost a hot and substantial meal, or bring their own lunch and get either coffee or tea.



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

SAFETY FIRST: A COLORED EPISCOPATE

To the Editor of The Living Church:

THERE is little doubt but that the coming General Convention will elect a negro missionary bishop. An anomaly maybe, but a necessary experiment which seems to grow out of so-called American institutions. All desire the experiment shall prove so successful as to justify the wisdom of the Church in pursuing this course in solving a difficult problem. Therefore something may be said as to the character of the man to be chosen. No mistake must be made in this our first trial.

He must possess learning, dignity, single-mindedness, and experience. As to learning any priest is eligible, but there is a wide difference between men of the same class after a few years of labor, owing to the importance each places upon the necessity of a deep and broad education. Our bishop will be one among many, who are addressed by the same title and of the same race, with whom the public will compare him.

His dignity must consist in that easy politeness which culture brings only to one whose ambition is lovingly to serve. Arrogance, born of fear of contact with men, to inspire official respect, would drive priests from his district.

If he were not the first of his peculiar line, one would not dare to suggest experience. "One learns to do a thing by doing it" is true; but this is one of the phases of our experiment it were better to eliminate, if one can be found who understands the nature of missionary endeavor and has successfully directed workers. How happy will be our case if he be not greedy of power and money, but wholly consecrated to God with no thought of his to-morrow.

He must have the respect and confidence of all Churchmen, and wherever he goes receive the honor and sympathy due his ecclesiastical dignity. Moreover he must be one whose election will cause no bitterness or jealousy upon the part of any priest, but receive the glad homage of every negro, layman and clergyman; one who is universally known and loved by both races, both delighting to do him honor.

After the administration of such a man has justified the Church in its course, and the negro missionary bishopric has become a fixture in the American Church, and his brethren have learned some things from him, and the Church finds it necessary to elect his successor; then there will be a number of worthy priests from which to choose with no fear of failure.

Of course, if he of the above description is chosen, it will be necessary to elect a bishop for the missionary district of Liberia. For who but the present bishop of that district can so nearly insure us against failure of the experiment?

His translation to America would do the Church credit and be a justly entitled honor to him as progenitor of so important a line.

Five years' administration would give us time to prepare others, remove the honest doubts of objectors, strengthen the work among my race, gladden the hearts of the General Convention which gives us our first continental negro missionary bishop in the American Church, and preclude the possibility of any soreness upon the part of any priest who may have such aspiration. It is not a matter of his age or the length of days he shall live; but it is making an experiment to be a certainty, and giving us one who is well known in three continents, who will command at the start the respect of the entire Anglican communion. With such a start, even if he must shortly have a coadjutor, the principle will have received such endorsement as will make it an unquestioned permanency.

Little Rock, Ark. DANIEL E. JOHNSON, SR.

LABOR AND THE CHURCH

To the Editor of The Living Church:

HERE are two accounts of the reception of certain statements with regard to the Christian Church made at the San Francisco meeting of the American Federation of Labor.

The first statement I quote from THE LIVING CHURCH of February 26, 1916. It is made by the Rev. Irwin St. John Tucker and is to the following effect:

"Let me quote an incident which throws a vivid light on the situation. At the recent convention of the American Federation of Labor in San Francisco a delegate made a sarcastic allusion to the Christians and their churches. Vice-president Duncan at once took sides with the church and said: 'When men and women are hungry and in need the churches are usually doing all in their power to help alleviate their condition.' This statement aroused a stupendous storm of laughter, jeers, and hisses, and Duncan was laughed off the floor."

The other statement is from the Rev. Charles Stelzle and is taken from an article which he contributed to the *Outlook* of December 8, 1915. It follows:

"In a discussion on the churches and unemployment, Thomas Van Lear, a delegate who represented the International Association of Machinists, but who is also a prominent socialist in Minneapolis, where he was a candidate for the office of mayor, said:

"'Instead of building lodging-houses, why don't the palatial churches open their doors to the migratory workers in winter? Most of the churches have nice big cushion seats, which are much better than any trappings a lodging-house could afford. Why not ask our Christian church friends, who are always so very deeply interested in labor conditions, to open upon week days the churches which on Sundays are so chilly toward the workingman?'

"The fraternal delegate who represented the Federal Council of Churches of Christ was on his feet in an instant to make reply, but before he was recognized by President Gompers, James Duncan, first vice-president of the Federation, defended the churches in vigorous fashion, saying that in times of industrial depression no other organization did more than the Church in furnishing help of various kinds to the poor and the unemployed. This speech was applauded by the delegates, although a few people in the gallery hissed, and when the delegate who represented the Federal Council spoke, he was also cheered."

(It is to be noted in passing that the "fraternal delegate" to whom Mr. Stelzle refers in his article is Mr. Stelzle himself.)

If both Father Tucker and Mr. Stelzle were present at this meeting, who has given us the correct account? If only one of the two were present, who then is to be believed?

Personally I was not present, so I am not able to speak with first-hand knowledge; but my acquaintance with organized labor is sufficiently close to know that the preponderance of sentiment is more likely to be friendly than unfriendly to the Church and that any demonstration counter to the Church is apt to be the noisy demonstration of a few. Yours very truly,

Philadelphia, March 16, 1916. CLINTON ROGERS WOODRUFF.

OBEDIENCE, ADMONITIONS, JUDGMENTS

To the Editor of The Living Church:

THERE seems to be some misunderstanding in regard to the value of canonical obedience, and of admonition. Sometimes these misunderstandings produce serious results, as in a case recently cited in your columns.

The vow of "Canonical Obedience" which the clergy take to the "Bishop, and other Chief Ministers" is, to paraphrase it, a vow of obedience to the "Bishop and other Chief Ministers" in administering the canons. Just as the "lawful directions" of the Institution Office are directions that are *full of law.*

The purpose of the vow of canonical obedience in the Ordinal is to secure the obedience of the clergy to the law of the Church, of their own motion, and relieve the bishop, etc., of the necessity of enforcing ecclesiastical law by an appeal to the secular arm. (I Cor. 6: 1.)

If a priest has been guilty of an offense, and *has been convicted before an ecclesiastical court,* the court, or the bishop, who is the executive of the court, may do one of two things. They may either (a) issue an admonition, which is a warning to the clerk not to commit the offense again; or (b) they may pronounce judgment, which would be deprivation or suspension, or some such. Admonitions and judgments, then, do not arise until after an ecclesiastical trial. The priest in the Ordinal promises to heed the admonitions and to submit to the judgments.

It seems to be widely overlooked that others are associated with the bishop in the right to issue admonitions and judgments. It is not *his* admonition, but *their* admonitions, etc., etc. See Ordinal.

This may be susceptible of two meanings. Either (a) others beside the bishop can issue admonitions; or (b) the bishop can issue admonitions only when others issue it with him.

If (a) be taken: There have been, historically, other courts beside the bishop's court; archdeacon's courts, for example. An admonition might issue from the archdeacon's court, as well as from the bishop's court.

If (b) be taken: The bishop can issue an admonition only when he issues it as the united judgment of himself and the "other Chief

Ministers"; when, that is, he issues it *"with the advice and consent* of the court," to use a canonical phrase.

Either way an admonition as a private order of the "Bishop and other Chief Ministers" is excluded. We certainly should be in a hard case if we had bishops, archdeacons, deans, general missionaries, Standing Committees, Boards of Missions, rectors, and who not, all of them issuing private orders, and calling them admonitions, binding on our consciences under pain of perjury.

Very truly yours,

Duluth, Minn. Edwin D. Weed.

WORLD CONFERENCE ON FAITH AND ORDER

To the Editor of The Living Church:

IT seems painfully clear from the "Report of Progress," made by the secretary of the Advisory Committee of the Commissions on a World Conference of Faith and Order at a North American Preparatory Conference last January, that the World Conference, if it ever takes place, will be a Pan-Protestant demonstration.

It is assumed by many casual people to be a lack always of faith and good will if criticism be made of any movement prosecuted by good persons in a good cause. But, alas! more harm is done perhaps by such undertakings than by many unworthy acts of unholy folks. We have the highest authority for taking counsel of the mammon of unrighteousness in the Master's service and thus for using common sense, experience, and ordinary judgment in ecclesiastical matters such as the worthy author of the Report doubtless employs in ordinary affairs.

Here then is a movement excluding the coöperation of the only great Christian bodies which claim to preserve primitive Faith and Order! It is formulated conspicuously by the "Episcopal Communion," whose anxiety is widely interpreted already to mean a willingness to surrender "most of its distinctive tenets." The Conference is to "discuss" the exchange of pulpits and the "Historic Episcopate." To what end? Our Church has nothing to "discuss" concerning these matters and the attempt to do so can only be thus classified in the literal sense of the word from the root 'discussus"; in its likelihood to "break up" or "disperse" conditions still more pitiably. In the secretary's correspondence there is a very general agreement to disagree as to the objects and possibilities of the meeting which he has digested under sixteen heads. There can be little wonder at this confusion since such vagueness of thought and language have always characterized the treatment of the subject. A good deal is made for instance of a discrimination between "unity" hoped for and "unanimity" which is not expected. Now a dictionary definition of "unity" is 'uniformity," and it is as impossible actually as verbally to make opposite that which is apposite. Some things are specifically recommended as desirable which in other places in the Report are very particularly deprecated for being taken up in the proceedings in the Conference. Altogether, in its perusal, we find ourselves in a cloud-land of loving, pathetic, but blind idealism which only impresses the reader as he lays it down with the great danger of fatal concessions in the Conference, should it ever take place, from dreamers who meet the active propagandists whose ideals are the destruction of Faith and Order.

There seems to be yet no real hope for any human act, save the old act of the Society for the Unity of Christendom—the use of the daily prayer which many have humbly offered for a life-time. It is offered of course in the branches of the Catholic Church with the several intentions that all men may be brought into that portion of the fold to which those who use it belong, and it must always include the overruling of undue haste or presumption inherent in particular plans, leaving all these matters to the good Lord who in His own good time will doubtless prepare steps in which His people may obediently and hopefully place their feet on the road to His great end.

Erving Winslow.

TO SUPPLY THE NEED FOR CHURCH LITERATURE

To the Editor of The Living Church:

THE plea made by the Rev. H. P. Scratchley for definite, positive teaching about the Church and of the Gospel has, I am sure, struck a chord that reverberates in the heart of every earnest Anglican Churchman.

We have been a self-complacent people, content with small congregations, willing to receive any who might choose to join us but making no strenuous efforts for converts. Briefly summed up, the writer wonders "how long a time must pass before those in the sunlight will interest themselves in the inhabitants of the shadow." Apparently there is an awakening from the lethargy of the past, as is seen in the movements in various societies to this end.

In his letter a suggestion was made to publish and distribute tracts broadcast over this country as the best means of education.

Tracts will reach many who never darken our church doors, will be read and pondered over in the quiet of the home with nothing to distract the attention, having an advantage over a sermon in that whatsoever may not be fully grasped can be referred to.

We have an obligation to carry the Gospel to all men, which is as much the duty of the laity as the clergy, and can best be accomplished by the laity through the medium of tracts.

We also have an obligation to cultivate the acquaintance of our fellow Churchmen. Early Christians were led to do so by the Holy Spirit, whose command is still binding, I imagine.

With these objects in view, laymen from New Jersey and New York recently organized "The Catholic Laymen's Guild of America," for the purpose of spreading true knowledge about the Church and her ways through the medium of tracts, intending to distribute them in a systematic way from one end of this country to the other and furnish free to churches unable to purchase them. We also aim to promote fellowship, to be regular in our attendance at the Holy Eucharist, to aid in all good works, etc., etc.

The guild is composed of wards. Three members may constiute a ward. In order to extend the work we are desirous of forming wards in every church or group of churches in this country. Catholics should be interested, for here is an opportunity for effective work in your own parish. We urge you to write to the President, Mr. W. M. Dennett, 74 Broadway, New York City, for information. Write at once. Charles A. Dickerson.

New York City.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

AN article on the Liturgy, published lately in your columns, says among other things: "Neither is there any excuse for the Prayer for the President in Morning Prayer, which is simply a slovenly rehash of the Prayer for the Royal Family in the English Prayer Book." "Slovenly" to be sure sounds a little extreme, but certainly our prayer for the President is, to say the least, inadequate in these times of war and tumult, when he is called upon for such important decisions.

I hardly see how we got through the days of the Civil War without a demand for a more satisfactory prayer. And now we must all, I think, have been feeling how much more is needed than requests for long life in health and prosperity, and finally everlasting joy and felicity. These we might charitably hope for, for him, but most of them apply to a time when he will no longer be in office. And requests for heavenly gifts and graces to incline to God's will and walk in His way are so indefinite that they do not convey much idea as to what we are praying for and seem to apply more to personal religion than to public needs.

In these days the attention of everyone is constantly called to the importance, for a President, of wisdom, discretion, honesty of purpose, courage, decision, and such other qualities as will help to bring our country in safety through such times of stress, and in future, when we may hope to be again in quiet, there will be plenty of occasions for such qualities in other matters. Prayer that he may be helped and sustained by God and man, in times of anxiety and when important decisions in public affairs must be made, might not be amiss.

Is not this the time for considering an alteration in the present prayer?

Another change that might well be made in the Prayer Book is in the expression in the Marriage Service, "with all my worldly goods I thee endow." The explanation is, we are told, that endow simply means, in legal terms, give right of dower, but not many people know that, and how often one has seen smiles appear on the faces of the congregation when the bride is known to be the one in possession of all the worldly goods. In some states the mere fact of the marriage gives the woman the right of dower, while in others, where that is not the case, the man's mere verbal promise would not ensure her the legal right.

So why not omit from the service a promise which only conveys a wrong impression? E. E. Dana.

To the Editor of The Living Church:

IN the matter of Prayer Book revision, I have been hoping that someone would raise his voice for the restoration of the words, *"In* one *holy,* Catholic, and Apostolic Church," in the Nicene Creed. The word "holy" was probably omitted through an error in "The Mirror of our Lady," and has never since been restored in the devotions of the Anglican Communion. In the Apostles' Creed, we profess our belief "in the holy Catholic Church"; then why deliberately drop both the "in" and the "holy" when we come to the Nicene Creed? I say "drop" because they are both there in the Greek of the faith of Nicaea-Constantinople. It is one thing to "believe" the president and quite another thing to "believe in" him.

Can we not also have the Biblical term Pentecost used in place of the meaningless Whitsunday? Is it "White Sunday" or "Wisdom Day"? At least can we not have it spoken of as "Pentecost, commonly called Whitsunday"?

Is there any sense in retaining the bracket, the asterisk, and the rubric in the middle of the *Sanctus* for an alternative preface that may be used on only one day in the year? When it was directed to be thus said on Trinity and on every Sunday until Advent, there was some reason for this elaborate typography, but why retain all this that has been either nullified completely by the alternative preface, or at best can be used on only one day in the year?

Grace Church Rectory, Elmira, N. Y. Arthur B. Rudd.

POSITION OF THE CHURCH

To the Editor of The Living Church:

AMONG the questions that were handed to a mission preacher at a recent mission, was the following: "Is the Episcopal Church Protestant or Catholic?" The preacher, not a professional missioner, answered at once as follows: "The Episcopal Church is both Protestant and Catholic. She is Catholic in that she is a living branch of the Church planted by Jesus Christ our Lord. She is Catholic in that she traces her lineage through the Church of England back to Christ and His apostles, to the Church of the Living God, the pillar and ground of the truth. She is Catholic in that she holds inviolate the Catholic creeds of the Church, the Apostles' Creed and the Nicene Creed, as based upon most certain warrants of Holy Scripture. She is Catholic in that she has maintained the historic ministry of the Church, the ministry of bishops, priests, and deacons. And she is Catholic in that she holds forth and administers the sacraments ordained by our Lord and Saviour Jesus Christ, and the apostolic rite of Confirmation.

"And she is Protestant in that she protests against error in doctrine and in life, whether the error be ancient or modern. She is Protestant because she believes in the sufficiency of Holy Scripture, so that whatsoever is not read therein, nor proved thereby, is not to be required of any man, that it should be believed as an article of the Faith or be thought necessary to salvation. She is Protestant in that she holds it unlawful for the Church to ordain anything that is contrary to God's Word written. She is Protestant in protesting against the defects and assumptions, doctrinal and organic, of Protestantism and the excesses and presumptions, doctrinal and structural, of Romanism. She is Protestant as the Catholic Church of the first centuries was Protestant in protesting against the narrowness and exclusiveness of Judaism and the error and evil of Paganism. But the Episcopal Church is equally the friend of the Romanist and the Protestant. She would give the hand of fellowship to all who love the Lord Jesus Christ, whatever may be the banner under which they are fighting against the world, the flesh, and the devil; and she would unite them against the common enemy of God and man. So I end as I began: The Episcopal Church is both Protestant and Catholic; Catholic for every truth of God and Protestant against every error of man."

Is the missioner's answer an altogether impossible statement to the partisans who are seeking to set the battle in array—to the leaders of the Protestant League and the Catholic party? I think it is a fair statement of the position of what an Anglican bishop has called "Central Churchmanship." Are there not many even of the extreme "Right," and as many of the extreme "Left," who will recognize it as, at least, a rough and ready approximation of the truth, "as this Church hath received the same"? If this be a fact, may not the underlying fact that the Episcopal Church is both Catholic and Protestant be sufficiently constraining and comprehensive to enlist in its defense the great majority—the whole "Center" with but a thin line of straggling extremists on the outer edges? And may not then the full recognition of the facts of the case—this Church's Catholic heritage and her Protestant integrity—furnish to the various schools of thought and practice a basis for a *modus vivendi*, a *modus operandi*, and even an *entente cordiale*?

In this American Church we seem, alas! to have caught the militant spirit of the European conflict. That great catastrophe emphasizes the supreme need of the world. It is Christianity, and it is the duty of the Church of Christ to supply it. So the great need of the Church, most emphatically, is not that of her sons entrenching behind tenth century defenses on the one hand, and sixteenth century forts on the other, and hurling upon each other scorching pamphlets, destructive ballots, and vitriolic epithets. The supreme need of the hour is to leave the partisan defenses and go forth with greater zeal to press upon the world the Christianity of Christ. The Centrist may be tempted to say: "A plague on both your houses," but it is better to pray with Tiny Tim: "God bless us everyone," and give us grace to know what we ought to do and the power to do it, to promote the peace of the Church of God and the welfare of men.

MARTIN AIGNER.

Franklin, Pa., March 27, 1916.

THE WORDS OF OUR LORD

To the Editor of The Living Church:

I HAVE been much impressed by the recent communication of "Zoar," advocating the study of our Lord's own *ipsissima verba* as a special duty and privilege during the Lenten season—and pray when is it not a privilege and duty? Another of your correspondents has recently made an appeal for the more general use of a *Harmony of the Gospels*, to the same end. Cogent reasoning, surely—to which permit me to add an earnest word for the use of the *Red Letter Testaments*, published inexpensively by Thomas Nelson & Sons, in which the Gospels, Acts, Epistles, and Revelation are so printed in plain and attractive type, that our Lord's own words, His *ipsissima verba*, appear in crimson type, the remainder in ordinary black.

It is an altogether startling revelation of the preponderance of His actual words in the glorious story of His earthly life; and it brings very near to our hearts, through the ocular sense, Him who is infinitely more highly entitled to the appellation of "Master of Sentences" than was ever the medieval Peter Lombard.

Furthermore, this mode of presentation should be doubly acceptable to Churchmen and Churchwomen, with whom rubrics (originally and properly in *red*) are a familiar sight and use.

Washington, D. C., March 25, 1916. EDWARD LOWE TEMPLE.

A PLACE FOR SUMMER VACATIONS

To the Editor of The Living Church:

SOON now people will be making their plans for the summer. I feel sure some would like to know of a pleasant place for the summer where they could be near a Catholic Church. I wish all such knew of Cragsmoor, N. Y., five miles right up the mountain from Ellenville.

Cragsmoor is two thousand feet above sea level. It is quite a small place, one hotel, and about three boarding houses or homes. Most of the people own their own cottages, and there are many artists who have homes there. The people have come there year after year and know each other. The atmosphere of the place is delightful, but the chapel "Holy Name" is the greatest attraction of all—Mass and Evensong *every* day. The chapel is stone, most beautiful inside and out—the Stations of the Cross—Reserved Sacrament—and a good priest in charge.

I have been to Cragsmoor six summers, and it is the one place I long to go. I have stayed at "Herrnhut," just a few moments walk from chapel.

VIRGINIA E. HOOPER.

NEAHKAHNIE*

A June day fair, with roses gay
And iris purpling the way,
With columbine and eglantine
And clover incense in the air.

With violets threaded through the grass,
And stately foxglove where you pass,
With yellow cow-slips in the lane
And lilies nodding in the grain.

Along the shady path we go,
Where dainty ragged robins grow,
And from the moss spring everywhere
Lady fern and maiden hair.

The blackbirds whistle in the brush,
I hear the note of lark and thrush,
And crickets chirp and children's mirth,
And skies their summer stories tell.

The pines by the murmuring streamlet sigh
And whisper secrets of days gone by,
When on Neahkahnie's wooded dome
The Fire Spirit made his home.

High on the mountain's emerald side,
I listen to the chanting tide
And watch the foam-topped waves in fans
Unfurl their plumes upon the sands.

I see the white-winged ships go by,
And lazy sea-gulls circling high;
And shadowing far in azure light
Rise violet mountains, height on height.

Dreaming, I gaze through the purple haze
At a Romance Land of perfect days—
A Romance Land of spirits fair,
May be their light wings brush the air,
Or, on these heights, with radiant feet,
They stand with us this day to greet.

Over the mountain top with glee
Come billowy clouds to meet the sea.
The waves by their fairy breath are kissed,
And my dream is hid in a veil of mist.

ANNA E. BRECK.

* Neahkahnie Mountain is the highest point on the Pacific coast between San Francisco and Puget Sound, and is an enchanting spot. The meaning of its Indian name—"The Home of the Fire Spirit"—has only lately been discovered.

HOPE IS the glad expectation of that which now lies in the future. By the counsel of God, and through His great love and mercy, the Christian Hope stands between "Faith" and "Charity."—*Rev T. V. Fosbery.*

BEAR BRAVELY, silently, the strain of unselfish, self-sacrificing, ministering tenderness; it is making love immortal, it is making the bliss of Heaven intense and complete.—*Rev. Baldwin Brown.*

SUPPLEMENT TO THE LIVING CHURCH

VOL. LIV MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 8, 1916 NO. 23

The Garden City Conference *

Notes and Impressions

By BENJAMIN W. WELLS, Ph.D.

MEN came to Garden City with hope, they left it with vision. It was as though many primary colors, each a translation of the one vivifying light, had been brought side by side and had thus suggested to each one the glory, as yet unseen, that would come from the infinite blendings and shadings of these broken lights, when Christian unity should give scope in brotherly fellowship to every type of devout mind and every habit of reverent thought. Glimpses of that vision came more and more frequently as the sessions advanced, and the conviction gathered force that what had been so high-heartedly conceived, so generously undertaken, so unselfishly furthered, could not be without a divine fruition and blessing. There were moments when it seemed as though one knew that the Spirit of God was then imparting to the counsels of men the spark of a diviner life.

How may one chronicle such experiences? What was done may be told, and ought to be told, for it was great; but the spirit in which it was done was greater, so great at times as quite to transcend recording of ours. He who would understand must keep his imagination ever alert, as he must when he reads the story of any vital and cardinal moment, or the essence of it all will elude him.

At the invitation of the Joint Commission appointed by the Protestant Episcopal Church in 1910, representatives of fifteen other commissions or committees of Churches in the United States and Canada gathered at Garden City on January 4th.

The Episcopalians were represented by Bishop Anderson of Chicago, Bishop Vincent of Southern Ohio, Bishop Brewster of Connecticut, Bishop Weller of Fond du Lac, Bishop Greer of New York, Bishop Rhinelander of Pennsylvania, the Rev. Drs. William T. Manning of New York, Alexander Mann of Boston, Francis J. Hall of New York, B. Talbot Rogers of Fond du Lac, H. E. W. Fosbroke of Cambridge, and Messrs. Francis Lynde Stetson of New York, Edward P. Bailey of Chicago, George Zabriskie of New York, and Robert H. Gardiner of Gardiner, Maine, the secretary of the commission.

The Church of England in Canada was represented by the secretary of its commission, Mr. L. H. Baldwin of Toronto; the Northern Baptist convention by the Rev. Dr. W. C. P. Rhoades of Brooklyn; the Seventh Day Baptist general conference by President Boothe C. Davis of Alfred University, Alfred N. Y.; Rev. Edwin Shaw and Rev. Theodore L. Gardiner, both of Plainfield, N. J.; and Rev. Dr. Arthur E. Main of Alfred, N. Y.

From the Congregational commission, came Rev. Dr. Newman Smyth of New Haven, Conn.; Rev. Dr. Raymond Calkins of Cambridge, Mass.; Rev. Hubert C. Herring of New Haven, Conn.; and Professor Williston Walker, D.D., of New Haven, Conn.

In the strong delegation of the Disciples of Christ were Rev. Dr. Peter Ainslie of Baltimore; Rev. F. W. Burnham of Cincinnati; Rev. E. B. Bagby of Baltimore; Rev. Dr. Finis Idleman of Des Moines; Rev. Irving S. Chenoweth of Philadelphia; Rev. J. M. Philput of New York; and Rev. M. M. Amunson of Brooklyn.

The Society of Friends sent Professor Rufus M. Jones of Haverford College; James Wood of New York; and David M. Edwards, President of Penn College, Oskaloosa, Iowa.

From the General Synod of the Evangelical Lutheran Church in the U. S. A. came Rev. Dr. Junius B. Remensnyder of New York; Rev. Dr. Frederick H. Knubel of New York; Professor Bauslin of Springfield, Ohio; President J. A. Singmaster of Gettysburg, Pa.; and the Rev. Frank P. Manhart of Selinsgrove, Pa.

From the Methodist Episcopal Church came Bishop Hamilton and John R. Mott, LL.D.; from the Moravians, Bishop Leibert of New York, and the Rev. Dr. Paul de Schweinitz of Bethlehem, Pa.

From the Presbyterian Church in the U. S. A. came the Rev. Drs. W. H. Roberts of Philadelphia, Reuben H. Hartley of Quincy, Ill., William McKibbin of Cincinnati, Charles R. Erdman of Princeton, James D. Moffat of Washington, Pa., William H. Black of Marshall, Mo., Edgar A. Elmore of Chattanooga, J. Ross Stevenson of Princeton, N. J., and George Reynolds of New Rochelle, N. Y.; Judge George H. Shields of St. Louis, and Mr. Henry W. Jessup of New York. The Presbyterian Church in the United States sent the Rev. Drs. Russell Cecil of Richmond, Va., and W. H. Marquess of New York; the United Presbyterian Church of North America, the Rev. James S. Walker of Chicago, and the Rev. Dr. T. H. McMichael of Monmouth, Ill.

From the Reformed Church in the United States, came the Rev. Dr. James I. Good of Philadelphia, and from the Alliance of Reformed Churches, Gen. Ralph E. Prime of Yonkers, and the Rev. Dr. R. T. Roberts of Rome, N. Y.

These sixty-one had come, at the invitation of the Protestant Episcopal Commission, as a North American Preparatory Conference to plan for a World Conference and to kindle and deepen public interest in it with something of their own quickening fire. They had gathered in the quiet freedom from distraction of Garden City in a hotel that was, for the occasion, at once their home and their place of meeting. There they considered what, here in America and now in days of political stress and a war that is rending half the world, they could do to help to realize the prayer of their Lord that they all might be one.

A movement that has that prayer for its watchword, itself moves in an atmosphere of prayer. No impression of this Conference will remain longer in the memory than that of the devotion that preceded every session and brought them all to an uplifting close. From men of many communions and most varied spiritual training, came the common petition for wisdom to perceive and know what they ought to do, and for grace, power, and courage to do and to renounce, as the Spirit might guide; from all came the common call to recollect the words of revelation; their hymns of praise were their common heritage. In these services there was a veritable consecration.

The main steps by which the Conference attained to unanimity of declaration and to the constructive plans, ecumenical and local, with which it closed, were these:

The Opening Session

Its first meeting, held on the evening of January 4th, was called to order by Dr. Roberts, who asked Dr. Ainslie to lead the first devotional service. It was, said Dr. Ainslie, a striking coincidence that, on this very day sixty-two years ago, the Presbyterian, Thomas Campbell, had closed his life-long search for Church unity. Thousands were calling now where he had lifted a solitary voice. The worst infidel, Dr. Ainslie thought, was not he who said there is no God, but he who said, God is for me and not for you. In the belief that the same God was Father of us all was the hope of our day. Every Christian needed all the others. Where brotherhood was marred, all were the poorer.

What was in the hearts of all found equal expression in prayers by Bishop Weller, Bishop Hamilton, and Dr. Stevenson. Then, when they had sung "Blest be the tie," Dr. Roberts presented Bishop Anderson as moderator for the session, recalling the history of the movement which, he said, made such a selection eminently fitting.

Bishop Anderson, remarking that he had never been a moderator before, recognized that in this enterprise he was likely to become familiar with new things.

Secretary's Report

After the usual preliminaries of organization, the Conference got quickly to work, its task being greatly furthered throughout by the wise guidance of a strong and representative business committee. First came the report of Secretary Gardiner on the World Conference Movement. From this report it appeared that there were now fifty-seven coöperating communions. Though the Roman and Eastern Churches were not among these as yet, in those bodies, too, men in influential position had given cordial expressions of sympathy. There was

* In earlier issues of THE LIVING CHURCH a news report of the Garden City Conference was promptly printed. This fuller report is now published by special arrangement with the Joint Commission on a World Conference.—EDITOR L. C.

good ground to hope for the coöperation of the Russian Church and this would have great influence with the other Eastern National Churches. Before the outbreak of the war in Europe, it had seemed certain that Protestant Churches on the Continent would accept the invitation, when they had had the matter fully explained. In the West Indies Archbishop Nuttall had got in touch with the leading communions. Possibly a joint commission might be appointed for them all. Correspondence embracing twenty-five countries had been conducted to prepare the way for a deputation to the Continental Churches. Responses of especial cordiality had been received from the Roman Catholic Primate of Serbia, from Archbishop Johansson of Finland, and from Dr. Söderblom, the present Archbishop of Upsala. There had also been encouraging response from the officials of the Evangelical Churches in Germany, the Reformed Churches in Holland, and the Church of Norway. An itinerary had been arranged. Almost everywhere there had been an expectant cordiality, but the outbreak of the war had interrupted all.

In a general view of the outlook, Secretary Gardiner noted an increasing desire for family reunion among some leading groups of Christians. Publicity had been actively promoted, but the demand for the Commission's Manual of Prayer for Unity had been disappointingly small. Progress toward unity would not be made till the communions were willing to pray for it. Why might there not be special weekly services and a daily prayer? If all might not yet pray together, at least they might all pray at the same time and for the same purpose.

Since the outbreak of the war, correspondence had been conducted as occasion offered. From the Vatican, Cardinal Gasparri had written to express the interest of the Pope in this "project of examining, in a sincere spirit and without prejudice, the essential form of the Church." Many foreign journals had published sympathetic articles on the proposed Conference. Archbishop Antonius, of Kharkov, Russia, had modified essentially his earlier opposition. A still wider publicity, the secretary felt, was needed that the great body of Christian men and women might come more earnestly to desire unity and to believe in the possibility of it. This could be achieved only through boundless patience, through loving and sympathetic consideration of differences as a preliminary to active reconstruction.

A voluminous correspondence had revealed much misconception of the difference between unity and uniformity, and much impatience. Fundamental principles would have to be stated over and over; even the appearance of an attempt to convert each other must be avoided. The spirit in which they should approach the Conference was that of an anxious desire to comprehend. Premature discussion of the principles of Faith and Order between members of different communions was to be deprecated. The formulation of questions for the Conference should result from the consultation of many minds. An individual formulation, however excellent, would gain enormously in value if, before its promulgation, it were approved by many representative men.

In recording his impression of the mass of correspondence received, the secretary noted an increasing desire for unity, but very little agreement as to what it was, and little realization that each communion might have something to take as well as to give. Some had mistaken federation, or coöperation, for unity, a few had even thought denominationalism desirable. There seemed little understanding that the Conference would be called to consider not agreements but differences. Questions of orders loomed large in the letters. There was little agreement about the nature and function of creeds or of the differences in the conception of unity implied in belief or unbelief in Christ as God made man. Committees, outside the United States, had not yet fully realized that they were asked to be full partners and expected to offer suggestions and active assistance. This present Conference might, he thought, do well to make it clear that the American commissions were inviting criticism and were not proposing a plan for acceptance or rejection as a whole. The Conference should not forget that they still lacked the coöperation of communions embracing the majority of Christians. They must avert their eyes from inherited barriers and lift them to a world vision of a vital and fundamental task that could not be fulfilled by any mere human concordat. They must seek to prepare the way for the Spirit to create a true communion of Christian life. The old world was swept with war, the new world drifting in self-complacency. Neither would listen to any but a vital message. Until they could show the world the glory of the visible unity of the Church, the Good News would never be so heard as to establish Christ's Kingdom.

The deputies had listened to the report with close attention and seemed deeply stirred by its conclusion.

Bishop Anderson's Address

Bishop Anderson followed with an "Address of Fellowship," speaking very effectively of the purpose and character of this Conference and of the great Conference to follow, and of the spirit of hope, faith, freedom, and large expectancy in which they should undertake the task, mindful always of the definite instructions that had accompanied their appointments. They were to open their hearts and minds, as the agents of their communions, to confer and to consider not questions of faith and order, but how they could further a truly ecumenical conference of all races, nations, peoples, tongues, and organized Churches that recognized allegiance to Jesus Christ as God and Saviour. The Conference was to be not pan-Catholic or pan-Protestant but pan-Christian, ecumenical in reach but without authority to bind, involving no risk of embarrassment or compromise for any but inspired by a holy hope of manifesting the corporate unity that should exist between all who profess and call themselves Christians. Such a conference would be unique in the world's history. Its scope lifted it above the spirit of the age into the spirit of the ages. The absence of a national limitation to its all-embracing sympathy and love of the whole brotherhood promised freedom from inherited prejudice and made a World Conference practicable, where national conferences would not be. It rose above racial types, national phases, the incidents, the accidents, and the tragedies of history, into closer vision of the universality of Christ and His Church. Multitudinous difficulties automatically disappeared before the thought of a world-Saviour saving the world through a world-Church. This Conference represented but one nation, one race, one group of Churches. The coöperation of all must be sought. They must not unwittingly build their prejudices into the preliminary steps. In our divided Christianity all lived in a sort of isolation. He claimed no competence to lay foundations on which others should be asked to build. So far as possible, all must be called in council, all given opportunity to get in on the ground floor. So long as there was a ray of hope, the full ecumenical character of the Conference must be maintained. Each communion would enter the Conference on its own estimate of itself. Personal association, exchange of ideas, united prayers, would advance the unity toward which the times were ripening. The war was making men ask, Has Christianity failed? But civilization had never been, was not yet, corporately Christian. Might not an united Church have preserved the peace of the world? Religion was now largely individualistic. There were rich spiritual values in the isolated communions, but their lack of integration was imperilling the realization of the world's need and prayer. Who, facing the conditions of to-day, could stand aloof from a movement so thoroughly filled with mutual trust and confidence, so charged with loyalty to Christ and His Church? This noble appeal and the benediction by Bishop Leibert brought the first day's session to a close.

Second Day's Session

Dr. Stevenson, Moderator

On Wednesday morning, after devotions under the lead of Dr. Calkins, Dr. Newman Smyth gave some genial reminiscences of Presbyterian and Congregational relations in Chicago in his younger days, as a prelude to the introduction of Dr. Stevenson to be the moderator of the second session. In taking the chair, Dr. Stevenson paid a hearty tribute from his communion to the Episcopal Church for the initiation of the movement and for carrying it forward in a way so satisfactory to all. No Presbyterian Church in all the world but had identified itself with the cause. The assurance that a World Conference would take place laid all under bonds to preserve present peace. Results could be expected then only when preparation, through long consideration, had taken definite form.

The Basis of Invitation

The first part of this session was given to an address by Dr. Remensnyder on "The Basis of the Invitation to the World Conference" and to four addresses on "A World Conference as the Next Step Toward Unity"; Bishop Hamilton speaking for the Methodists, Dr. Moffat for the Presbyterians, Bishop Vincent for the Episcopalians, Dr. Main for the Baptists.

Dr. Remensnyder was grateful that he had lived in the morning breath of such a movement as this. The basis of the Conference, he said, must needs be a common faith, for religion

was not philosophy. The underlying theme of the world's history had been the struggle between belief and rationalism. Not human but divine reason asserted the authority of revelation. The ages of faith had been the ages of power. The first article of the Christian faith in every age had been belief in the unification of God and man in the divine Person of Christ. Whoever held less than that was not a Christian; every one who held that was of the common faith, no matter in what else he might differ. The primary purpose of the Incarnation was salvation. This, too, was of the common faith, and the Cross, therefore the universal symbol of Christianity. Efforts to harmonize Christianity with reason could only weaken it, for Christianity had given the world a sense of sin, and the creative factor in this was the Cross. Of the common faith, too, was belief in the risen Saviour and, as its consequence, in our own resurrection from the dead and in immortality. A fourth article in this common faith was the belief in One Holy Catholic Church, of which Baptism was the gate and the Lord's Supper the pledge. The Church could not pass away and Christianity survive. But it did not follow that humanly instituted rites must be unchanging. Some, for instance, hold orders primary and others hold them secondary. These two views must agree to consist or they could not both subsist. This common faith should produce unity. The spiritually united would not be content to dwell apart. Schisms had come alike from demanding too little and too much. Only by avoiding both extremes, with faith and yet with charity, could they dwell in one Christian home until the One Holy Catholic Church should be realized.

The addresses that followed were more informal. Bishop Hamilton, with characterictic fervor, urged that they should begin with their agreements and aim at a common platform. The only possible unity would be by the direction through the Holy Ghost of the minds of those who believed in Him. There had been more differences in the Apostolic Church than there were now, yet they had met "with one accord in one place." They must seek to get the idea of the Church that was in the mind of Christ. They could not expect uniformity; spiritual unity they could attain. The evidence of salvation was love of the brethren.

Dr. Moffat thought the Conference would be especially useful for the consideration of differences. They would not discuss, not defend, but they would explain. Debate did not foster unity, it was more apt to deepen division. But conference might bring them to a common aspect of the truth, which all held to be one. They might get new points of view without the surrender of anything and so get nearer to one another. The causes of division had been not so much differences of doctrine as in regard to authority in the exercise of government. Of this he gave some pertinent illustrations from the history of the Eastern Church and of the Presbyterians, from the story of Hus, who might have kept his views if he had kept them to himself, and from the life of Luther. He would not pray for entire harmony in doctrine. Indeed he found it more interesting to walk with one with whom he was not perfectly agreed. They should put away the idea of abolishing differences; they had better let them alone. Orders presented difficulties, but he had often found that, when he had squarely faced what seemed insurmountable, there had proved to be no precipice. Some might be following Christ closely, others, like Peter, "afar off." If they would talk, with frankness and mutual confidence, of their difficulties, they would see them in a new light. He did not expect harmony of belief even in heaven, but he could work together, even with Roman Catholics, to realize Christ's purpose, "that the world may believe and know that Thou hast sent Me."

Bishop Vincent reviewed the early history of the movement from the "nervous tension" at the Edinburgh Conference to Bishop Brent's Cincinnati address, Dr. Manning's resolution, and the creation of the Episcopal Joint Commission. The Conference was to be for better mutual understanding. The beginning of unity would be found in real knowledge of wherein the differences as well as the agreements lay. What was the idea of the Episcopal Church about unity? Their hope was for the realization of Christ's ideal, that all might be one that the world might believe. It was not with the Roman ideal, nor with the Greek, nor with the Protestant ideal of coöperation, nor in the hope of a return to the original organic unity that they would enter the Conference, and none knew where they might come out from it. The Episcopal Church had committed itself absolutely to the guidance of the Spirit of God in this matter. God might give them all a new vision of unity, larger than any other, possibly in the spirit of the Lambeth Declaration. They desired not compromise but comprehension, or, in the words of Bossuet, not retractions but explanations. The synthesis of thought in the Conference would realize Newman's hope and discover larger truth through many minds working together freely.

Dr. Main, speaking for the Baptists, welcomed discussion in Bishop Vincent's spirit and from the basis of agreements. Spiritual unity was the fundamental fact but it ought to find a visible expression, as one body with its many functions had yet an organic unity. There had been much progress in the conception of unity. He noted a tendency to great change among Baptists, in their view of the Church. They no longer objected so much to the capital C. For him, all the churches in Chicago made up the Church of Chicago, of which he would be glad to help make Bishop Anderson the official head. He believed in the Conference as a visible witness to unity which, even on practical grounds, was to be urged for the sake of efficiency. The Churches should not seek uniformity but to march with a common front as a common mediator of salvation. The Baptists wanted the Conference, for they saw in it the hope of a more united Church.

Then followed the presentation of a paper by Dr. Smyth, and of two papers by Mr. Zabriskie, the first a declaration of principles, the others embodying plans for the organization of work preliminary to the World Conference by the American Churches, as well as by all the bodies that were now enrolled or might later desire to join in the movement. The discussion and perfecting of these proposals were the work of the rest of the Conference; the adoption of them in a form that fully satisfied all was its final and great achievement. Paragraph by paragraph they were examined by the Conference, ambiguities were clarified, difficulties explained, improvements suggested, cautions heeded, all in a most fraternal spirit. What was finally adopted appears at the close.

Presentation of Proposals

Dr. Smyth, in presenting his paper, said it was offered by the Congregational deputation as a help to attaining some definite result. He had himself made first drafts of it and had been "a bountiful benefactor of the waste-paper basket," but, in its present form, it was the work of much conference within and without his communion. In the new age, when the war should have burnt itself out, the World Conference would seem timely. It was for the united Church to make the rule of Christ the law of the nations. A Christian reconstruction of society would then be called for. Our primary obligation was in humility and with breadth of vision to begin the work of preparation at home. Dr. Smyth then read the Congregational proposals, and at the close, recalling the child who feared God might get his kite if he let it fly too high, "Let us let our kite fly so far," he said, "that the Lord may get it and return it with His blessing."

This paper was referred to the Business Committee, as were also the two papers presented by Mr. Zabriskie for the Episcopal Commission. In offering these, Mr. Zabriskie noted the early precedents for this World Conference, beginning with the Council of Nice, when already division was beginning to create fissures in the Church of Christ. But the new ecumenical conference would differ from any in the past in that it would have no power to legislate. For each of all the delegates gathered here, those old councils were councils of "my Church." Our purpose was not identical with theirs, but our task, too, was to convoke all sections of Christendom that each might manifest itself to all. Such was the dignity, importance, magnitude, and burden of the task that the situation in 1916 was not unworthy to be compared with that in 451. Then, after laying before the Conference the scheme of the Episcopal Commission for convoking the World Conference and preparing the material for its consideration, which, as he said, viewed the whole Christian world as the constituent body to make the preparation and had provided for those who should come after an equal place with those first enlisted, Mr. Zabriskie turned to his Commission's second paper, which undertook to suggest an answer to the question, What are we in America to do now? All felt, he said, that they ought to be at work. The proposed Preparation Committee was to provide work that should both satisfy impatience and employ opportunity, while guarding against the possibility of future embarrassments.

With a prayer by Dr. Mann for courage, wisdom, and humility in the future consideration of these vital matters, the morning session closed.

The session of Wednesday afternoon was opened with devotions led by Dr. de Schweinitz, who noted how the Moravians

Wednesday Afternoon

had never been willing to surrender the ideal of unity. They had labored for it long ago in Poland and with Zinzendorf in Pennsylvania in the eighteenth century. Bishop Greer, in introducing the Moderator for the session, Dr. Rhoades, said felicitously that he was a "blind leader," for he had broken his glasses, but he felt he did not need them now. The expression of their views was to be free and frank, not controversial, with prejudice to none, with charity for all.

Dr. Rhoades called the Conference at once to business, and when Secretary Gardiner had read a telegram of greeting and sympathy from the Ministers' Association of Atlanta, Mr. Zabriskie spoke further in support and explanation of the proposed Council of the Commissions of participating communions to arrange for the World Conference. Some such arrangement, was, he said, necessary on practical grounds. The present Advisory Committee was too large for frequent meetings. There should be some small body of peculiarly qualified men to make the preliminary arrangements. So a Board of Advisers had been proposed to do the serious work of preparing matters for discussion, with large discretionary power in matters of administrative detail.

After some discussion, it was determined first to consider generally the whole matter of the papers and of a series of resolutions submitted by Dr. Hall, for which he afterward substituted a resolution "that no action taken by this conference should be considered as in any way limiting the power of the Council of Commissions, when it is appointed, to arrange for and conduct the proposed World Conference." In the course of this discussion, which was very informal and sometimes almost conversational, a very interesting parallel was drawn by Dr. Smyth between the proposals read by Mr. Zabriskie and those made in 1647 by John Durie in his protracted efforts to bring about peace among the Evangelical Churches of England and the Continent. Dr. Hall, in support of his resolution, urged the expediency of emphasizing the liberty of the Council, that the coöperation of communions, as yet unenlisted, might be facilitated. The door should be left wide open, he said, and the hesitating should be assured that nothing would be done prematurely. Let there be a campaign of mutual education and no speedy final action. The main thing now was to deepen interest. The war was a test of their patience.

When the general discussion had proceeded as long as was well, Bishop Vincent, asking the moderator for the state of business, moved to consider first the Episcopal proposals, then the Congregational, and the resolutions, and to refer all with the suggestions of the Conference to the business committee for harmonizing, adjustment, and final report back to the Conference for action.

Discussion of Details

In the course of a discussion of this proposal, Bishop Greer explained that the several papers were in part supplemental but not wholly. He thought it better, therefore, to consider all together somewhat further. Dr. McKibbin said Mr. Zabriskie's papers were commended to him because they came from the Episcopal Commission, which had seemed to him led by the Spirit of God in this whole matter. Finally, Judge Shields, deprecating desultory discussion, said that, as Dr. Smyth's paper dealt with what the Conference would do when it should meet and Mr. Zabriskie's with preparation for it, the latter had better be considered first. The previous action was then reconsidered and Mr. Zabriskie's first paper taken up in detail.

Regarding its first paragraph, Bishop Anderson raised the question whether, if some Church should decline to appoint a commission, it would, under this plan, be possible to give recognition to representative individuals from that Church. To this Mr. Zabriskie replied that nothing limited the freedom of the convening committee and that the matter would rest ultimately with the World Conference itself. They would not be excluded by this plan. The provision that each communion should have an additional delegate in the Council for each half-million communicants was criticised by Bishop Vincent, who thought one hundred thousand a better limit. Dr. Hall and others thought it unwise to lower the number and Mr. Zabriskie said that, in view of the size of some of the, as yet, not participating communions, the unit of representation might better be raised than lowered lest the Council be unwieldy. Bishop Vincent's proposal was not favored. It had been proposed that the Council be formed "as soon as convenient." These words were by general consent omitted.

The second paragraph of the plan proposed that the convener of the Council should be the delegate or, if there were more than one, the senior delegate of the Episcopal Commission. Bishop Weller thought the provision might ultimately be found inconvenient an dthat it would be better to leave the matter to the discretion of the Council. Mr. Stetson met the difficulty by suggesting the addition, "unless otherwise ordered by the Episcopal Commission," and took the occasion to express his deep appreciation of the attitude of the Conference in regard to the part taken hitherto by the Episcopal Church in promoting the World Conference idea. Both Dr. Calkins and Dr. Roberts thought the official responsibility to convent the Council, or allow others to do so, ought to be vested in the Episcopal Commission and Mr. Stetson's amendment was adopted.

It had been proposed that members might "attend meetings and vote by proxy." This occasioned much discussion. Mr. Mott thought following the line of least resistance would weaken the Council. He would prefer a provision for alternate delegates. Mr. Zabriskie said that only by provision for proxies could the representation of distant commissions be secured. Dr. Hall, too, thought the proxies must be retained since the ecumenical character of the Council obviously depended on them. Mr. Mott suggested that proxies might be allowed for Churches outside North America. Others thought a cumulation of proxies in a single person might prove a danger. Mr. Stetson said it would be better to make no fixed rule now, but to leave the matter to the Council to determine from time to time the method of proxy representation. To this it was objected that each Commission ought to have the right to determine this for itself. General Prime thought the proxy might be not for the individual but for the body. Dr. Roberts urged that there should be no aggregation of proxies that would reduce attendance. He would provide that proxies must not be members of the Council. Mr. Stetson accepted this addition and his amendment was then adopted.

The provision that the Council should "organize, appoint officers," etc., was changed to "organize, elect, and appoint." In the third paragraph another "as soon as convenient" was omitted. The fourth paragraph provided for a Board of Advisers. The name was thought unfortunate in view of the existing Advisory Committee, but the matter was, after discussion, left to the discretion of the Business Committee. To this Board the propositions, formulated by the several commissions, were to be referred according to the plan, and the Board, it continued, "shall then deduce from them the points that appear to be held substantially in common and those which appear to be regarded as grounds for separate organization." Were these propositions, asked Dr. Herring, to be the Board's sole source of information? Would it not be better, said Dr. Calkins, to say "shall then formulate" instead of "shall deduce from them"? Mr. Zabriskie thought the limitation wise. Mr. Stetson preferred "deduce" to "deduce from them." Dr. Manning would prefer "collate" or "tabulate" to "formulate" in Dr. Calkin's amendment; which he then withdrew and the whole matter was turned over to the Business Committee.

The time set for adjournment had come, but the Conference was in the mood for work and extended its session a full hour in the hope—vain as it proved—that it might complete its consideration of this report at that session. In the sixth paragraph it had been provided that questions stated by the Board, on invitation of the Council, for the consideration of the Conference, "shall be referred to the several Commissions, Committees, or other official representatives for criticism." Dr. Roberts thought this failed to vest proper authority in the Board, which should itself be authorized to appoint a committee to prepare questions for the Conference. Bishop Weller thought this would curtail the power of the Council, which might ask the Board to do so if it pleased. Mr. Zabriskie thought Dr. Roberts' objection could be met by simply striking out the words under discussion. The Council should certainly be the final authority. The omission was made. In the seventh paragraph, in place of "invitations to the Conference," there was substituted "The call and other communications as to the Conference."

Representation in the Conference was, according to the eighth paragraph, to be limited "in like proportion" to that in the Council. This occasioned much discussion. Why not leave it to the Churches? asked Dr. Roberts, and Dr. Manning agreed with him, since this was not a legislative gathering. Dr. Herring thought the same maximum of representation not suited to Council and Conference. Dr. McMichael favored proportionate representation, but thought some limit was neces-

sary. Dr. McKibbin agreed with him. It was finally resolved, on motion of Dr. Herring, amended by Dr. de Schweinitz, that the Business Committee be asked to arrange that flexible and ample representation be provided on a basis to be determined by the Council at the time of issuing the call. The plan said "allied communions" might appoint common deputies. What were "allied communions"? asked Dr. Roberts. They were generic groups, said Mr. Zabriskie. Dr. Roberts thought this was getting perilously away from the basis on which they had been working. If he might judge from Presbyterian experience, they had better say nothing about "allied communions." Dr. Manning seconding his motion, the offending clause was omitted.

Paragraph nine was stricken out bodily on motion of Dr. Talbot Rogers. It provided that "where a Communion is established by law, as the State Church in any country, the head of the State shall be invited to send one or two personal representatives to the Conference, in addition to those who shall be appointed by the ecclesiastical authority of the Church." Bishop Anderson, Dr. Hall, Dr. Good, and some others thought the provision calculated to prevent prejudice and, possibly, to secure participation that might not otherwise be had. On the other side, Dr. Herring thought it might well be left to the foreign communions themselves to provide personal representation for the sovereign, if they desired. Mr. Baldwin thought the paragraph conceded too much of Faith and Order to the State and Dr. Roberts recalled that the King of England was head both of the Church of England and of the Church of Scotland. Finally Bishop Anderson asked why it was necessary to raise the question at all, and no one seemed able to tell.

In paragraph eleven it was provided that the questions formulated for the Conference "shall there be discussed with a view to ascertain whether the doctrines of Faith and Order, which they severally embody, stand in the way of an organic union." On this there arose a long and animated debate, some wishing to omit the paragraph altogether as limiting the liberty of the Conference, others wishing, with Mr. Zabriskie, to keep it, to show what the Conference was for, while still others thought the world was waiting for this article more than for any other. The session came to an end with the discussion still pending.

The session of Wednesday evening was opened with devotions led by Dr. Cecil who, in a little address, said that very probably the Apostles had sometimes grown impatient and yet they had remained together praying until the Spirit had come with power to help them to bear their witness to Christ. That Spirit was still with us and only by His power had anything yet been accomplished or would hereafter be. Dr. Manhart, in introducing Dr. Mott as Moderator of the session, said the Lutherans had always held to a consciousness of the unity of the Church. There was nothing new in the Augsburg Confession, and all the Councils were "ours," so far as they were in harmony with Scripture. Lutheran services embodied ancient piety; Lutherans sang the old hymns, reverenced the old saints. The Churches of to-day had many notes of the Universal Church, but they did not manifest the unity it ought to show in Faith and Order. To attain this was the great need of to-day and it was a divine commission.

Dr. Mott, Moderator

Dr. Mott said that, holding this catholic vision in mind, the Conference should get promptly to work. It was agreed, in compliance with the suggestion of the Business Committee, to complete at this session, if possible, the consideration of the plans and pertinent resolutions and to commit them to the Business Committee, which should report them back for final action on Thursday.

The discussion of paragraph eleven was then resumed. Dr. Erdman proposed, in place of "the Conference shall discuss," etc., to say "the Council shall suggest, for the consideration of the Conference, such measures as shall seem best to promote organic union." This was opposed by Dr. Hall, for it implied, he said, that the Conference was to be on unity, while it was to be on Faith and Order. It was pointed out by Dr. Black that, whatever was done with this paragraph, its place, logically, was after the invitation to the Board of Advisers to state questions for the Conference, the subject of paragraph six. Dr. Cecil would have it omitted altogether, as being a direction to the World Conference, which was out of place. Dr. Roberts agreed with Dr. Hall and objected, especially, to the words, "organic union." Further objection to Dr. Erdman's amendment was made by Dr. Rogers and Mr. Zabriskie, on grounds akin to Dr. Hall's. The Conference was to be preliminary. Its task was to discern the obstacles to community in Faith and Order and to determine their character.

Mr. Zabriskie, however, would willingly join Dr. Roberts to substitute "unity" for "organic union." Dr. Manning and Mr. Stetson also opposed the amendment. The strength of the movement, said Dr. Manning, was in its modesty and restraint and simplicity, as well as in its greatness. The World Conference was conceived only as a first step. If, through it, difficulties were removed or lessened, it might be left to the several communions to arrange for union and communion. At length, after some further discussion, Dr. Hall proposed as a substitute for Dr. Erdman's amendment to say that, in the Conference, questions should be discussed with a view to "bringing about the most effectual mutual understanding of the existing agreements and differences between Christian communions concerning questions of Faith and Order." This met with the approval of Dr. Manning and of Dr. Rogers but, after much somewhat wandering discussion, brought at last to order by Mr. Stetson's parliamentary experience, did not prevail. The substitution of "unity" for "organic union" was earnestly advocated by Dr. McKibbin and Mr. Jessup. It was, they said, the keynote and text of the whole movement, the objective point toward which they were working. Mr. Jessup thought discretion might well be left to the Council to say what the programme of the Conference should be. Dr. Roberts, too, objected to the direction implied in "shall be discussed." But Dr. Hall said that they ought now to make clear the purpose of the movement to quicken and direct education and growth in unity. Finally, after further explanation by Mr. Zabriskie, at his suggestion "the unity" was substituted for "an organic union," Dr. Cecil's amendment was withdrawn, and the paragraph adopted as an extension of paragraph six. The last paragraph occasioned no discussion and the whole was then tentatively adopted and referred to the Business Committee.

The second paper, presented by Mr. Zabriskie for the Episcopal Commission, proposed a committee of five, representing the North American Commissions, who should appoint a Preparation Committee of theologians, canonists, and other scholars, who should study the doctrinal standards of the North American participating communions, compile a bibliography of the subject, prepare a digest of differences and agreements, enlist coöperation, and report the result of their labors, with their suggestions, to the Advisory Committee, at whose disposal should be placed all material collected by the Preparation Committee.

Preparatory Committee

In opening the discussion of this second plan, Dr. Roberts said he would prefer to say "persons" rather than "scholars." To this there was no objection. Mr. Bailey asked if the Preparation Committee's work was not already provided for in the Council of Advisers. Mr. Zabriskie thought not, but that it would help the present world organization in its preliminary work. Dr. Smyth emphasized the correlation of all the three papers and told how they had been prepared simultaneously in consultation. There was no discrepancy or inconsistency among them. Dr. Main still feared that they might be losing an ecumenical vision. Mr. Zabriskie said that rather they were preparing for that vision. The foreign committees had urged America to begin to blaze the way. Mr. Gardiner said that in taking this action we should be following rather than taking the lead, for just such preliminary work had been already initiated in England and was contemplated in India and Australia. Bishop Hamilton noted that the Methodists managed similarly in preparing for their ecumenical conferences. Dr. Smyth said that obviously each country must organize its own work. The English were already before us. There was surely no danger of haste; quite the contrary. Judge Shields still thought the Preparation Committee superfluous in view of the Board of Advisers. But Dr. Smyth said no work would be duplicated. The larger committee, when it was formed, would find its material already prepared here as in other countries. Judge Shields still demurred, but the plan was accepted without further change and committed to the Business Committee. Benediction by Bishop Vincent closed the session and the day.

Third Day's Session

The devotions of Thursday morning were led by Mr. Baldwin. Dr. James E. Walker, in introducing Dr. Calkins as Moderator, said that the one need of the day was supernatural religion, and that they ought to begin to do what they had been praying might be done. Men would believe their practice

Dr. Calkins Moderator

sooner than their preaching. He paid high tribute to the work for unity of the Episcopal Church, but wished it could see its way to go, what seemed to him, further, and join in the Federation movement.

At the beginning of the session the Business Committee presented a resolution that the Episcopal Commission continue its initial responsibility. This was gladly voted. A recommendation that the name Advisory Committee be changed to "Coöperating Committee" was approved and the Business Committee was authorized to consider the continuance of the North American Conference.

"The Open Door"

Dr. Roberts then read an address on "The Open Door," remarking, in his dry way, that for him writing had proved the secret of brevity. There was to-day an open door, he said, for never had there been such a desire for larger fellowship. This desire had a secure doctrinal basis. The world had never been so in touch in all its parts; even the war was giving men a better appreciation of one another and there was an unparalleled advance in the evangelization of the world. The door was open to us because we had not denied Christ's name. Believers ought to move forward, for the open door was a sign of His will. All efforts to close the door would fail. To obedience let them add brotherly love, and to brotherly love, patience and courage. Let them realize that they were part of a divine plan, co-workers with God, rejoicing together in the Lord. As yet they could see the plan but dimly, but they believed that one day the Church would be one on earth as it is in Heaven. This was their hour of opportunity. Let them enter through the door, knowing that, whatever their limitations, God's will would prevail.

The Congregational Declaration

After a resolution on world peace by the open door had been referred to the Business Committee, which did not report on it, the Conference considered the paper presented by Dr. Smyth, which had two parts: the former, a declaration of the basis of the proposed Conference and the conviction of the "essential and indestructible wholeness of the one Church," to which the invitation appealed as "the call of Christ's love for a whole Church to save a whole world," a call to each communion to think and act in the terms of the whole, that, through each determining its relations to the whole, all might determine their relations to one another. The second part dealt with the work to be undertaken by this preliminary conference which was, the paper said, to be initiative and preparatory, not determinative for other communions or final. Dr. Smyth, speaking in behalf of the paper, said its purpose was to let the people know what God had already wrought and was preparing in this matter. Pastors realized that if they would accomplish anything they must keep in touch with their people. Without this they could not hope to realize the possibilities of a super-national Christianity that lay in the present political situation. Till now, since the first noble invitation of the Episcopal Commission, there had been hardly a word that would authorize them to take an official stand and say what was in their minds and hearts. This declaration was meant to supply that want, to declare the method, the policy, the order of topics that they had in mind for the World Conference. Reading this, men would say: They have the manliness to face problems and find the answers, if they can. None were more eager for unity than the Congregational Council. Schisms had been due to the accidents of history; the cure was from the essentials of Christianity. Their conviction of mutual sincerity was deeper than any public declaration. But they must now have some official declaration of purpose, if they were to go forward, or the public would misunderstand them as it had already misunderstood. Already, more than once, Dr. Manning and himself, in their conversations with others, had found themselves compelled to be "rivals in the art of dexterous ambiguity" and had felt the need of some such declaration as this. Much would depend on the order in which matters were considered by the Conference. He had seen how, in clearing away brushwood, so long as one took hold of the small branches one did but create new entanglements. If the branch were taken by the big end, a child could carry it away. They must try to get hold of their problems by the big end and treat them in wisdom and manliness in a large way.

Dr. Smyth's words moved the Conference to unwonted applause, but not for that did the delegates lay aside the purpose of careful and systematic examination of his proposals. Bishop Anderson, in extending his enthusiastic and cordial support, said that these statements and some put forth by his own communion, when set side by side, gave admirable illustration of the value of conference and of trying to think in terms of the whole. He found it dignified, worthy, acceptable, and progressive. Dr. Hall said that he had felt at first that the paper opened out courses of action which would be premature at this stage, but, in view of the omission of certain portions, he now felt that the Congregational proposals did not go an iota beyond the Episcopal. Dr. Manning believed they were all substantially of one mind and found it most admonitional of hope that such a paper could be so received. Bishop Hamilton showed himself profoundly moved. This was, he said, an ecumenical hour such as had not been since Wesley had left the Church of England. Here, at last, was promise of a return in which they should be one again. Where two such extremes had met, surely they had been led by the Spirit of God. Never had he known before such testimony of sincerity, in men of extreme positions, in seeking to build a common platform.

The Declaration Discussed

Dr. Roberts, temperamentally judicial, took exception to a single word in the Declaration. It had spoken of "the sin of continued schism." He would substitute "fact" for "sin." Dr. Smyth said the sin he had had in mind was not "original," and readily accepted the suggestion. Dr. Roberts said the Business Committee would coördinate the papers and thought the Declaration should be issued as soon as possible, that they might go forward with united front. Dr. McKibbin thought Dr. Smyth's paper had better be referred to the Business Committee, without approval, for the clarification of its phraseology, but at the request of Mr. Jessup withdrew his opposition on the assurance of Dr. Roberts that the reference would be for revision and coördination, while the Episcopal Commission, with the Advisory Committee, would have editorial discretion with regard to the Declaration. Dr. Rhoades was still disposed to demur. There might be ambiguous statements. Mr. Baldwin questioned the phrase, "American obligation for international Christianity." He would rather say "for the Christian Church" and would substitute "one communion" for "complete intercommunion."

These discussions of phraseology were given new direction by a few heavily weighted words of Bishop Anderson. The danger adverted to by Dr. McKibbin and again by Dr. Rhoades was, he said, very real. He had himself delivered identically the same address to ministers of other communions and, later, to his own clergy and both had thought it an adequate statement. Was he gratified? No, but rather profoundly troubled. It had shown him that some familiar words and phrases did not mean the same thing to all. This was a real difficulty in their problem and would long continue to be. He knew it, and yet he favored the adoption of the Declaration.

Dr. Hall said they could not hope, then and there, to amend the phraseology of the paper to common satisfaction. As it stood, it was at least not inconsistent with what any of them would like to say. Then, after the situation had been succinctly stated by the Moderator, the paper, with Dr. Hall's substituted resolution, was referred to the Business Committee. Dr. Hall, in support of his proposed addition, said some such assurance would be needed to enlist the coöperation of Roman Catholics and others, among them the conservative Episcopalians. A resolution offered by Dr. Roberts, to record the high appreciation by the Conference of the work of the Secretary, Mr. Gardiner, was passed by a rising vote and the session adjourned.

Unanimous Conclusions

The rest is soon told. Hearts and minds had been so enlarged in the atmosphere of the Conference that no room was left for jealous fears or counsels of timidity. At no time had the devotions seemed to sink so deep or rise so high as now in the intense earnestness and absolute sincerity of the petitions for wisdom and for courage. Professor Williston Walker was the leader. Professor Jones, in introducing Dr. Singmaster, the Moderator for the closing session, in the little story that he told of the stranded derelict that had resisted every effort of the great tugs, but had yielded to the lifting power of the tide, put in prosaic but not inapt simile what was in the thought of many. The Friends were, he said, small in numbers but strong in their faith in the power of the Spirit. He hoped that they might, in Quaker phrase, "be favored" to put themselves in the sweep of the tide, that the Spirit of God, in its flow, might carry them to the completion of their task.

Under Dr. Singmaster's leadership, the Conference got

quickly to work. A resolution to publish the Declaration was referred to the Business Committee with power, and that Committee's main report, embodying in five sections the three papers and Dr. Hall's resolution, to the satisfaction of all was adopted, section by section, unanimously and without discussion, even where wholly new phrasing had been introduced; as when, in the former paragraph eleven, now nine, of the World Conference plan, the much discussed passage about the questions to be formulated for the Conference was changed so as to define their purpose to be that of arriving at "an effectual mutual understanding of existing agreements and differences of Christian Communions concerning questions of Faith and Order, as the next step toward unity"; a phrasing which, with admirable exclusiveness, met the wishes of each and yet of all.

These plans, as adopted, are to be transmitted to each of the Commissions and Committees, who are to send their responses to the Coöperation Committee.

The Moderator then congratulated the Conference and the Business Committee, whose part in the success of the meeting all felt had been very great, and suggested that they should not separate without prayer and praise. The Conference then formally adjourned, subject to the call of the Coöperation Committee.

Dr. Singmaster had suggested that they sing "Blest be the tie," when Bishop Vincent interrupted to ask if they might not first read, in responsive couplets, the wonderfully apt hymn by Frances Ridley Havergal, "From glory unto glory, be this our joyful song." When this had been said with great feeling, they sang the old hymn of Christian fellowship. Those words, "Our fears, our hopes, our aims are one; our comforts and our cares," seemed fraught that day with new meaning; and, with a blessing invoked by Bishop Vincent, they parted.

THE DECLARATION

FIVE years ago, the plan of a World Conference of Christian Churches was first proposed. We did not dream then that nation was about to rise against nation and that there would be the present great tribulation, such as hath not been from the beginning of the world until now. The catastrophe, which has fallen upon modern civilization, may be hastening the time for a united Church to come forth as one power and with one obedience to make the rule of Christianity the law of the nations.

For this end, we may devoutly trust that beyond all foresight of men a higher leading may prove to have been in the call for a gathering of representatives of Christian Churches of every name and from all lands as the next step towards unity. Its appointed hour shall come when the war shall have burnt itself out. In the new age, born of the travail of the nations, shall be found the new occasion for the Christian reconstruction of society. The vastness of the opportunity is the measure of the obligation of the Church of Christ. It is now the bounden duty of organized Christianity, in repentance for its sins and with an entire devotion, to make ready the way of the Lord. For the American Churches this supreme obligation begins at home. To do our full part we must study seriously, as we never have done before, the things that make for peace. In the profound humility of the highest and hence broadest vision of the Church of God and its world-wide mission in this generation, as representatives of our respective communions we would here renew our mutual assurances of cooperation in promoting the ends of the World Conference, and declare our earnest expectation that through the way of conference, which we have entered, we may be led to know what is the good and acceptable and perfect will of God for His Church throughout the world.

Spiritual Basis of the World Conference

I. The basis of the proposed World Conference is the faith of the whole Church, as created by Christ, resting on the Incarnation, and continued from age to age by His indwelling Life until He comes.

II. The invitation of the World Conference appeals directly to the Christian conviction of the essential and indestructible wholeness of the one Church of God throughout the world. "I am the Vine, ye are the branches," said the Lord to His disciples. "Christ's Body, the fulness of Him that filleth all in all," said the Apostle to the Gentiles. "Fellowship with us in the life that was manifested," declared St. John. This primitive Christian consciousness of the oneness of the Church found expression in the earliest use of the word Catholic: "Wherever Jesus is, there is the Catholic Church," said Ignatius at the beginning of the first century after Christ. This abiding consciousness of the oneness of the Church was confessed in the Creed of the ancient Catholic Church. It remains alike in the faith of the Eastern Church and the Roman Church. Notwithstanding the controversies of the period of the Reformation, these great words are ever repeated throughout the confessions and declarations of faith of the different communions, "One holy universal Church, the communion and assembly of all the saints . . . the unity of the catholic Church";[1] "One catholic or universal Church";[2] "Which Kirk is catholic, that is, universal";[3] "The catholic or universal Church";[4] "One Church in the World";[5] "The holy universal Christian Church";[6] "The visible Catholique Church of Christ";[7] "We believe in the holy catholic Church";[8] "Also they believe and teach that one Holy Church is to continue forever."[9]

III. The call of the Spirit of Christianity for a World Conference at this epochal hour is given in our Lord's new commandment of love; it is the call of Christ's love for a whole Church to carry salvation to the whole world.

IV. The Method of Conference. It is simple as it is most Christian. It is for each Communion to think and to act in terms of the whole. It is positive; for in and through our relation to the whole Church may we rightly and finally determine our relations to one another. It is negative only in so far as it protests against the fact of continued schism.

Place and Function of the Preparatory Conference

This work is initiative and preparatory, but not final or determinative, for the North American Preparatory Conference or other conferences. No action taken by this Conference should be construed as in any way limiting the power of the Council of Commissions, when it is appointed to arrange for and conduct the proposed World Conference.

The measures which require determination and the means to be adopted for the ends desired may be summarized as follows:

Preparation for the World Conference

I. The preparation of the subject matter for the World Conference.

We have to consider what we may do to secure the contributions to it from all the communions participating in the World Conference. It will comprise statements of the general agreements and chief divisive differences, the reconciling principles and all possible working plans and approximations towards unity.

In general, the larger questions for conference in them are related to these subjects:

I. The Church, its nature and functions.

II. The Catholic Creeds, as the safeguard of the Faith of the Church.

III. Grace and the Sacraments in general.

IV. The Ministry, its nature and functions.

V. Practical questions connected with the missionary and other administrative functions of the Church.

We are not prepared to discuss these problems until diligent search shall have been made in all directions for the ways and means of reconciliation. Not to set our most competent men at this work together would be for us to be found wanting in the Church statesmanship which existing conditions require. For the World Conference to meet without such preparation might be for it to end in confusion of tongues. It is desirable that some initiative in this direction should no longer be delayed.

The members resident in North America of the Coöperating Committee, in conjunction with the Commission of the Protestant Episcopal Church, shall appoint:

North American Preparation Committee

I. A committee of five or more of its members who should appoint as soon as possible a Preparation Committee of theologians, canonists, and other persons, who need not be members of the Coöperating Committee. The Preparation Committee shall be deemed a subcommittee of the Coöperating Committee. Vacancies may be filled and additional members may be appointed by the chairman of the Cooperating Committee, on the recommendation of the Preparation Committee.

II. It shall be the duty of the Preparation Committee to secure from each of the Commissions in North America the following data:

(1) A formulation of questions touching Faith and Order, in accordance with the provisions of Section 3 of the General Plan, which reads as follows:

"3. Each Commission, Committee, or other official representative shall proceed, with such expert assistance as it may think fit, to formulate the propositions of Faith and Order which it considers to be—

"(*a*) held in common by its own Commission and the rest of Christendom, and

"(*b*) held by its own Communion as its special trust, and the ground upon which it stands apart from other Communions.

"Two or more Commissions, Committees, or other official representatives may unite in formulating propositions."

(2) To compile with respect to each Communion a bibliography of works of recognized value tending to expound its teachings;

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* [1] First Helvetic Conf. (1536). [2] Belgic Conf. (1561). [3] Scotch Conf. (1560). [4] Westminster Conf. (1647), also Conf. of the English Baptists (1677). [5] Conf. of the Waldenses (1655). [6] Easter Litany of the Moravian Church (1749). [7] Savoy Declaration, Cong. (1658). [8] Declaration of the National Cong. Council (1871). [9] Augsburg Conf. (1530). The Methodist definition of the Church is the same as that of the Church of England. Similar citations might be added from the various catechisms and other minor or repeated declarations of faith.

(2) to prepare a report exhibiting the agreements and the differences between the several communions;

(4) to enlist the coöperation of each Commission;

(5) to report to the Coöperating Committee from time to time.

III. The Preparation Committee shall be at liberty to suggest such topics, propositions, or questions touching Faith and Order as, in the light of its studies, it may think suitable for consideration by the World Conference.

IV. The material collected by the Preparation Committee shall be at the disposal of the Council of Commissions whenever it shall be organized.

The Preparation Committee may also appoint such committees as it may deem advisable.

V. The Preparation Committee may promote conferences of representative men of different Communions in the interests of the World Conference.

VI. The Preparation Committee may appoint a publication committee.

VII. The Preparation Committee shall convene meetings of the North American Preparatory Conference whenever it shall deem it expedient.

The North American Conference meeting at Garden City, January 4-6, 1916, adopts the following plan of procedure in preparation for the World Conference on Faith and Order:

Plan of Procedure

1. A Council of the Commissions or other official representatives of the participating Communions shall be formed.

Each Commission or Committee or other authority shall be entitled to appoint one delegate, and, in the first instance, or from time to time, to appoint one additional delegate for each half million communicants of its own Communion, not to exceed fifty delegates in all; provided, that the common convenience be consulted by appointing no more delegates than are deemed necessary to adequate representation. Each Commission or Committee or other authority shall provide for filling vacancies in its own delegation.

2. The Convener of the Council shall be the delegate, or, if more than one delegate be appointed, the senior delegate of the Commission of the Episcopal Church in the United States, unless otherwise ordered by that Commission. Whatever number of delegates respond to the call shall be competent for the transaction of business. The Council shall organize, elect officers, and appoint committees, and adopt rules of procedure, as it shall think fit. Any Commission from time to time may appoint any person, not a member of the Council, to act in place of any representative of such Commission not able to attend any meeting or meetings.

Absolute unanimity shall not be necessary to the determinations of the Council; but, after the analogy of the ancient canons, it shall endeavor to act, so far as practicable, with substantial unanimity.

3. Each Commission, Committee, or other official representative shall proceed, with such expert assistance as it may think fit, to formulate the propositions of Faith and Order which it considers to be—

(*a*) held in common by its own Communion and the rest of Christendom, and

(*b*) held by its own Communion as its special trust, and the ground upon which it stands apart from other Communions.

Two or more Commissions, Committees, or other official representatives may unite in formulating propositions.

4. The Council shall select a Board of Advisers. Care shall be taken that the several families of Christian Faith and Order be adequately and justly represented on the Board: not necessarily that one or more advisers be chosen from each Communion of Christendom, but that one or more shall be chosen from at least each of the generic groups into which Christendom is divided.

The propositions of Faith and Order, formulated by the several Commissions, Committees, or other official representatives, shall be referred to the Board of Advisers, who shall deduce the points that appear to be held substantially in common and those which appear to be regarded as grounds for separate organization. The Council may also appoint such other committees as it may deem advisable.

5. As each successive Communion associates itself with the movement for a World Conference, its Commission or Committee or other official representatives shall proceed to formulate its own propositions. The Council (which from time to time will be augmented by the addition of representatives of other Communions as they come in) will increase the number of members of the Board of Advisers as circumstances require; and this Board shall continue to coördinate the propositions of the several Communions as they are received.

6. Whenever the Council shall deem it opportune, the Board of Advisers shall be invited to state questions of Faith and Order for the consideration of the World Conference. Upon their reports the questions shall be formulated by the Council, subject to revision and amendment by its authority as circumstances shall require.

7. The Council shall have power to designate the time and place for holding the Conference and to make the necessary arrangements. The Call of the Conference and other communications, relative to it, shall be issued to the participating Communions by the Council, or under its authorization.

8. Each participating Communion shall appoint its own deputies to the Conference in its own way. The basis of representation in the Conference shall be determined by the Council at the time of the call thereof.

9. The questions formulated for the consideration of the Conference shall there be discussed with a view to bringing about an effectual mutual understanding of existing agreements and differences between Christian Communions concerning questions of Faith and Order, as the next step towards unity.

10. Amendments to this plan may be proposed to the Council by any Commission or Committee or other official representative; and if approved by the Council, either in the form proposed or with variations, they shall take effect and the plan shall thereupon be amended accordingly.

The North American Preparatory Conference directs the secretary to transmit the above plan to the several Commissions, Committees, or other official representatives of the several Communions, either already or hereafter appointed, with the request that they take such action as is provided for in the plan. All communications from the several Commissions, Committees, or other official representatives shall then be transmitted by the secretary to the Coöperating Committee until the Council is fully organized.

ALL THE WAY

"And behold, I am with thee to keep thee."

I.

In the day of tribulation
When the heart is bruised and sad,
In the day of exultation
When all life seems bright and glad;
When the light that ne'er had being—
Ye who love will understand—
To the spirit's quickened seeing
Shineth over sea and land:

II.

Is my heart bowed down with anguish,
Doth my cup with joy o'erflow,
If in grief and pain I languish,
In my bliss and in my woe,
In my joy and in my sorrow
Equally Thy grace I pray,
Equally Thy strength would borrow,
Keep me all along the way.

III.

When my heart is sad within me
Guard me lest I faint and fall,
When this world from grace would win me
Keep me, Saviour, most of all.
Guide me lest my footsteps falter,
Guard me lest my heart's love stray,
May the faith Time cannot alter
Be my shield through all the way.

I. E. C.

SERVICE

Where is thine Alabaster box,
O Soul redeemed from sin,
For One who at thy heart's door knocks
And pleads to enter in?

Oh, haste that patient Hand to greet,
So long outstretched to bless,
Anoint and bathe the weary Feet,
Thy contrite love confess.

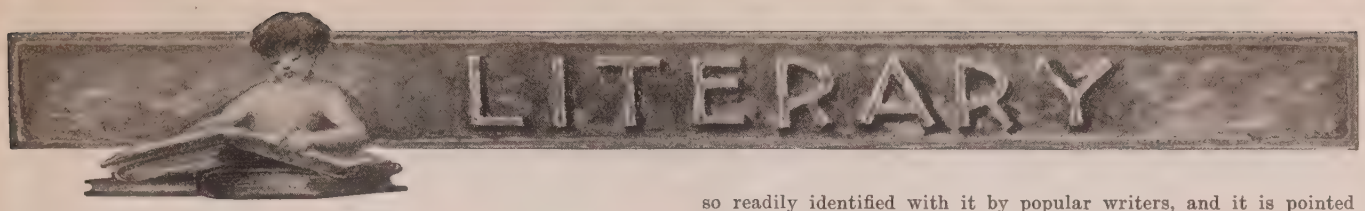
He may not come in kingly guise
Thy homage to demand,
But in a form thou mayst despise,
And touch, with faltering hand,

Some creature fallen 'neath life's load,
As thou too wouldst have failed
To stand upright, if human goad
Had to thy shame prevailed.

For such His heart is bleeding,
For such He gave His life,
And canst thou pass unheeding
Their misery and strife?

Pray that thine eyes be opened,
Thine arms outheld in faith,
"Who serveth these, my fallen ones,
Best serveth Me," He saith.

F. J. H.



THEOLOGY

Conduct and the Supernatural; being the Norrisian Prize Essay for the year 1913. By Lionel Spencer Thornton, M.A., of the Community of the Resurrection, Mirfield. Longmans, Green, & Company, New York. $2.25 net; by mail $2.40.

This book increases the debt which the Anglican Church owes to the founders of the Norrisian Prize. Edgehill's work on Ritschlianism, from the same foundation, was one of the most scholarly and readable books of modern Anglican theology, and the present critique of moral systems, by Fr. Thornton of Mirfield, is equally stimulating.

The author first reviews the ethical programmes of Nietzsche and John Davidson, based on an individualistic philosophy, and those of Bernard Shaw and H. G. Wells, with their socialistic platform, and then ends the first part of his book with an examination of Stuart Chamberlain's *Foundations of the Nineteenth Century.* In all of the systems the fatal weakness is found to lie in the subjectivity of their impulse, and in the total inadequacy of "the natural man" to offer any effective standard. Hence the second half of the essay seeks to present constructively the guiding principles of distinctively Christian morality, and this, according to Fr. Thornton, is based upon the Otherworldly Principle, which in the case of certain specializing or "expert" Christians, develops into the Ascetic Principle. Finally, the attitude thus elaborated is applied in some detail to the Sex Ideal, as a present-day *pièce de résistance.*

Covering the wide field that it does, such an essay can hardly find approval from many readers on every point, and to the present reviewer there appears in it, at times, a keener appreciation of the errors of the system scrutinized than a clear vision of the positive Catholic teaching. Moreover, whether the Otherworldly Principle is the Summum Bonum itself, or only the primary attribute of some undefined Highest Good, and whether this, in turn, is an individualistic ideal, such as the Beatific Vision, or social, as the Kingdom of God,—these points are not worked out clearly, and yet upon their answer would hang much of the practical application.

Yet such questions are perhaps ungracious and unthankful in view of the splendid vistas of thought opened up by this essay. It is not too much to say that there is now a distinct "Mirfield School" of religious thought, which bids fair to stand comparison with any of the ancient schools of Antioch or Alexandria, and in which Figgis, Bull, and Thornton are great names. In Fr. Thornton's essay, which is dedicated to "Johanni Neville Figgis," taken with the well-known writings of the latter, together with Fr. Bull's books on *The Revival of the Religious Life* and *The Sacramental Principle,* we have an Anglo-Catholic outlook which for loyalty to Christian standards and appreciation of the modern world, cannot be equaled by any other school of thought within our own Church, nor surpassed by the theological work of other Communions. L. C. L.

Conscience: Its Origin and Authority. By the Rev. G. L. Richardson, M.A.,B.D., Rector of Burton Latimer, Northants, late Mawson Scholar of Corpus Christi, Cambridge. Milwaukee: The Young Churchman Company. Price $2.00; by mail $2.20.

After discussing the fact of conscience and its importance and defending it against naturalistic conceptions, and following a citation and comparison of various historic definitions, the author formulates his own provisional one in the following terms: "Conscience is the whole personality acting ethically; or, more precisely, Conscience is the reaction, pleasurable or painful, of the whole personality in response to a human or Divine standard."

Succeeding chapters are concerned with the defence of the position "that conscience is authoritative, yet not infallible." Conscience cannot be *infallible* because it develops along with personality; but its *authority* in the moral sphere is regarded by the author as precisely analogous to that of reason in the intellectual sphere, and as referable inevitably to a Divine Source. "It will be better for me to do what is objectively wrong, but what I conscientiously believe to be right, than to do what is in fact right, but what my conscience disapproves"; because "to distrust and disobey conscience is an act of disloyalty to my personality." "Conscience will work itself clear of error in proportion as it is used and trusted, just as intellectual truth is attained by the exhaustion of error."

A large portion of the book is devoted to the relating of conscience to various fields—sin and grace, the sacraments, Christ, the Holy Spirit, war, politics, and trade. One of the best chapters is on "Conscience, the Church, and 'Public Opinion'." The "social conscience" is carefully distinguished from public opinion, which is so readily identified with it by popular writers, and it is pointed out how often the former is "a deep undercurrent flowing in an opposite direction" from the latter. The social conscience does not practically differ from *enlightened* public opinion; it is the consciousness of duty felt by those members of the community who are morally in advance of the rest, and whose practice acts as a stimulus or check upon the prevailing sentiments. And the Church is the society which is best fitted by its very constitution to form this enlightened public opinion—"to leaven the mass of public opinion" and "raise it to a higher level."

The book is intended, not for the philosopher or the theologian, but for the general reader, and on the whole it is commendably written and fills a genuine need.

The Civilization of Babylonia and Assyria: its remains, language, history, religion, commerce, law, art, and literature. By Morris Jastrow, Jr., Ph.D., L.L.D. Pp. xxv+515. Philadelphia and London: J. B. Lippincott Company. 1915. Price $6.00 net.

Professor Jastrow has laid us all—professionals as well as laity—under a deep debt of gratitude by producing this fine book. It is the work of a master hand, useful to the expert as an excellent review, and indispensable to the layman who wishes to be reliably informed about the wonderful civilization of Babylonia and Assyria. The reader of this book is conducted through many phases of ancient life which ought to stimulate his interest in the past and his appreciation of the present. The many illustrations are the best that modern book-making can produce, though it is a pity that the final proof-reading was not done more carefully. Such blemishes as those on pages 40, 41, and 307, where whole lines and sentences seem to be omitted and misplaced, should be remedied in a second edition. The student of the Old Testament and ancient civilization cannot well dispense with this excellent book. Samuel A. B. Mercer.

The Old Testament in the Light of To-day, a study in moral development. By William Frederic Badè. Pp. xxii+326. Boston and New York: Houghton Mifflin Company. 1915. Price $1.75 net.

The sub-title of this book, "*a study in moral development,*" is a better designation of its subject. The author says in his preface that it is his "endeavor to meet, as untechnically as possible, the difficulties of men and women to whom the Old Testament is still a valuable part of the Bible." It is feared that the author forgot his purpose before proceeding far into his work, for his book is anything but untechnical. It is hard to imagine the average layman reading very much further than chapter one. The book, however, from the standpoint of the Old Testament specialist, is a splendid treatment of the development of morals in Israel from the earliest to the latest times. The author has made full use of the most recent Biblical research, and it ought to be possible to present the subject in a less technical form. As a result of modern Biblical study, the Old Testament is beginning to take its proper place in the spiritual lives of men and women. The author of this book has done his share towards this end. Samuel A. B. Mercer.

The Light Within. A Study of the Holy Spirit. By Charles Lewis Slattery, D.D. Longmans, Green, & Company, New York.

This is in many ways the sort of book we would expect from one who bears a high reputation as a pastor and teacher, and who now presides over a cultured and aristocratic city parish. It shows wide reading, and strong religious feeling, and contains passages of striking and moving eloquence. For these reasons many will value it highly. Yet we confess we read it with considerable irritation, because of the wholly arbitrary fashion in which it traces the work of the Holy Spirit through the ages. We are not shown any orderly and logical lines of development. Events of the most desperate character are seized on as instances of the Spirit's power, if they commend themselves to the liking or taste of the author. There is a good deal which favors more of the pulpit than of the study. Prejudice against ecclesiastical and sacramental principles is often apparent, and on page 284 leads to an unfair criticism aimed at our Commission on Faith and Order. Moreover, Dr. Slattery unquestionably holds the Creed; why then is his treatment of cardinal truths, such as that of the Deity of our Lord, so vague and elusive? This is a complaint that might be extended to his handling of almost all the many important matters on which he touches. Questions are raised, but when we look for adequate discussion and clear statement we are disappointed. C. C. E.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

THE weekly meeting of women interested in the vital matters of the Church, we believe, has drawn them more closely together in various ways than any casual social meetings could possibly do. The informal questioning, the well presented thought, the exchange of opinion, and the willingness to be taught and to be convinced, have made these meetings so helpful and so profitable that the thought comes, "How much it would mean to the life of a parish were there some class or club meeting weekly—with perhaps a pause of a few weeks in the summer—for the discussion of the things pertaining to the kingdom of God." We have our scientific circles, our literary clubs, our committees for philanthropy, but we are satisfied to leave the burden of our instruction on our priests, not seeking self-enlightenment. We believe that our Auxiliaries would experience a new birth did they meet weekly with some object in view such as these Lenten classes have. Monthly meetings keep things alive, but weekly meetings *quicken* and *inspire*. The hold such quiet, intimate little meetings gain on women is shown by the constant way they attend and the real enjoyment got by participation in the conversation. *The How and Why of Foreign Missions* is destined to be a great help in many ways to the Churchwomen of the country.

IT IS NOT SURPRISING to know that Mrs. Thomas Roberts' *Handbook of Colored Work in the Dioceses of the South* has already reached a second edition. Those who read it last year felt that a new and entertaining revelation had been made of a work too little known to the average Churchwoman. Writing leisurely and stimulated by an earnest resolution to depict the situation truly, Mrs. Roberts has made this work, this great work of our land, speak eloquently to those minded to hear. The new edition contains much of the work in Northern states, Ohio, Pennsylvania, New York, Oklahoma, Harrisburg, New Jersey. There are chapters on Colored Mammies, Colored Episcopal Schools, Systematic Library Work in Louisville, Panama Canal. This handbook was written originally to meet a need in studying *The Conquest of the Continent,* it having been found that no suitable text book on the Afro-American, which treated the subject from the Church standpoint, could be found. The interest of the mission study classes of the diocese of Pennsylvania and that of its Educational Secretary furnished a stimulus and opportunity for the creation and circulation of such a work and thus the Church is enriched by this compact, reliable and—best of all—readable addition to its literature. Those who have read Mrs. Roberts' first handbook remember its charm of style, its humor, its anecdote. Orders for this may be sent to the Church Missions House, New York.

THERE IS NOT in America a more beautiful and suitable "religious house" than that of St. Faith's, New York. Sunshiny, spotless, cheerful in tone, with constant reminder of the higher life on every side, "plain living and high thinking" is the uppermost thought the visitor has as the bare simplicity of the practical part of the house is forgotten in the soft green luxuriance of the Huntington library. Truly an ideal spot of rest. Women students entering Columbia University for the summer session are offered residence at St. Faith's House, Cathedral Close—five minutes' walk to the University. Attractive accommodations with board are offered for $10 per week, lectures and conferences in the house included. Application for residence should be addressed as promptly as possible, as space is limited, to Deaconess Mills, St. Faith's House, 419 West One Hundred and Tenth street, New York. A few simple rules will guide the management of this Church House. Conferences on Ecclesiastical Biography will be conducted in the house by the Rev. W. L. Bevan, Ph.D., late Fellow of Columbia University and Professor of History in the University of the South; also a series of informal conferences on devotional and practical subjects.

PERHAPS some "forty-niner" can supply the music so pleasantly asked for in this letter:

"In a late issue you write of a clergyman sending some music and speaking of some instrumental music he possessed belonging to the era of Jenny Lind. This raises a hope that your department of THE LIVING CHURCH (here something complimentary which we omit) may be able to secure for me an old favorite, *The Cape Jessamine Waltz*. I play for institutions in Atlanta by way of lightening long hours to the shut-ins. I am sure the inmates would dote on this melodic tone-poem of the last century. Methinks I see now a dear friend—her head aureoled with the white glory of more than seventy winters—sitting at the piano, playing from memory this old 'piece,' fairly making the fair blossom real in beautiful waltz rhythm. If a copy could be found, life would have added radiance and my obligation to you would be of Himalayan altitude. I saw the *Mistletoe Bough* played as an illustrated song for a church somewhere in the seventies of yester century. It was very effective."

THE STORY *The Blue Cashmere Gown* is being used by some Churchwomen as an Easter souvenir for their Auxiliary friends and those interested in missions. If ordered from this department, the proceeds go to the United Offering. The price is twenty-five cents.

DR. JANE DUNCAN of St. Augustine's School, head of St. Agnes' Hospital, tells this:

"The patients at St. Agnes' Hospital are very fond of flowers. One day Dr. Royster came through the wards with his hands full of roses. He gave them to the most helpless patients. Susan J. received one, a beautiful red rose. She kept it fresh several days, then when it was hopelessly faded she had it pinned to her pillow and enjoyed its fragrance. She must have had that rose a month. When the pillow case was changed she would insist on having the faded rose pinned to the fresh pillow case. When she died I looked for the faded flower but someone had thrown it away."

ONE HUNDRED AND TWENTY Auxiliary women of the diocese of Chicago met at the Church Club rooms recently in annual conference, the topic being Our Weaknesses in Method and Organization. As may be imagined such a conference educed much valuable suggestion on the value of bazaars to Auxiliary work, Auxiliary attendance at summer schools, the relation of the Senior branch to the Junior, and the cause of ineffectual appeal to women. The emphasis on prayer as a primary need in all work was marked, the need of getting away from parochialism, and the wisdom of stressing the thankoffering character of the United Offering. The value of summer schools was so proved that St. Paul's branch volunteered the expense of a delegate to Lake Geneva this summer, whereupon a motion was unanimously carried that the executive committee of the diocesan Auxiliary recommend to every parish and mission in the diocese the sending of a delegate each year to some such school or conference.

EVEN BISHOPS do not disdain our charades: one of them sends several, two of them particularly suitable for the season.

"My one is the old Hebrew clan
Which vanished from the lists;
My two a place where waters ran
And lovers held their trysts.
My three and four a famous king
Albeit a brutal one;
My three alone, a wicked thing
Which many a web hath spun;
My whole a golden gift of Spring
Which slight applause hath won."

And this one for beginners in botany:

"One of the Spring's declaring signs I am.
My first roams sadly through a vacant house,
My second issues from a common dam
And may be found in cattle, sheep, and grouse."

THEIR REWARDS

He was raving mad with the lust for blood
Rolling and red his eye;
And the war light played on his dripping blade
As he shouted his battle cry.
Where the Krupps' hot breath
Spat forth quick death
He counted his toll of slain;
When the final gun
Marked the day's work done,
His dead were a score and twain.

The Emperor gave him an iron cross
For his valorous deeds and grim;
A doctor saved fifty lives that day,
Yet where the cross for HIM?

Far, far away, ten mothers pray,
As the evening sun is low,
For their lads lying deep in their last long sleep,
'Neath the feet of a heedless foe.
Twelve sobbing wives,
Thro' lonely lives,
Are facing a bitter loss,
While the man whose hate
Made them desolate
Is decked with an iron cross.

Grant Valor's right to the medal bright
His nation may well confer,
But a woman slight bore a child last night,
Yet where is the cross for HER?

Capt. Stanley Huntley Lewis, in the *Billboard*.

WITNESSES TO JESUS

By Haywood Tupper

THAT bourne from whence no traveler returns has two exceptional instances. On the sacred mountain in Palestine two celestial visitants come to Jesus, and speak with Him concerning His decease which He should accomplish at Jerusalem.

Moses had trespassed against Jehovah at the waters of Meribah-Kadesh: "Must we fetch you water out of this rock?" Was he assuming honor to himself and Aaron? Deity had bidden him "Speak to the rock—." Probably the speaking was intended as a rebuke to the people who were not so obedient to the Lord as the very rock would have been. Moses smote the rock twice. A thoughtful writer maintains that why Moses did not sanctify Jehovah to the Children of Israel was owing to his own failure of faith. The hosts which he led were near the borders of Canaan, and the cessation of the miracle-supplied waters that had been vouchsafed them in their wanderings was the evidence of their near-at-hand entry into the Land of Promise. But the people, as was their wont, murmured, and the leader's faith failed. Highest responsibility ever has the most far-reaching consequences. So the leader must be held to account for the wide area affected by his want of confidence in the crucial moment. Agreeable to the above-quoted writer's view, it is conceivable that, had Moses and Aaron sanctified Jehovah at the waters of Meribah-Kadesh, encouraging the minds and hearts of the people to implicit trust in the kind providence which had always aided them, the same generation of Israelites who left Egypt might have entered upon the possession of the heritage which another generation, desert-educated to obedience, forty years later obtained. Then we do not wonder, forty years afterwards, at the seeming severity of Moses being denied admittance into Canaan.

"Sweetest things turn sourest by their deeds;
Lilies that fester smell far worse than weeds."

Had his own trust sufficed to hearten the flocks which had been committed to his shepherding care, his distrust justly merited the shepherd's own exclusion. Moses earnestly besought the Lord: "I pray Thee, let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto Me of this matter."

"Get thee up into Mount Abarim—and die in the mount whither thou goest up," was the summons. Yet did Jehovah vouchsafe to this loved servant a vision of the Land Beautiful from Pisgah's lofty height, and Moses

"Looked on sun, and field, and plain,
As what he ne'er might see again."

Moses died there in the land of Moab, according to the word of the Lord. "And He buried him in a valley." It is thought that Jehovah employed the ministration of angels. The comment is added: "but no man knoweth of his sepulchre unto this day." Is this a revelation? Why did not the Israelites find his sepulchre?

Let us turn to the New Testament.

Writing nearly fifteen hundred years later, St. Jude, having in a preceding verse told of the condemnation of the angels who kept not their first estate, tells us of an added effrontery of their leader, the devil. St. Jude writes, "Michael the Archangel, when contending with the devil he disputed about the body of Moses . . ." *When* and *where* did the Archangel Michael contend with the devil? Did some rock recess of the Mount of Abarim hold the dead body of Moses, and was St. Michael commissioned to bring from the granite sepulchre the loved servant of God as Lazarus was restored from his rock-hewn Judean tomb? Moses had submitted to the fiat of death. During his life his body, from infancy, had been the subject of God's tenderest care; at the age of twenty and a hundred years his eye was not dim, neither was his natural force abated. Is it vagary to think his natural body was not suffered to see corruption?

We read in that wonderful biography of Job: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." With characteristic determination he seems to have intruded himself in the wonderful scene in the valley of Abarim. The Archangel defended: "The Lord rebuke thee, Satan." Was the pulseless form of the servant of God revivified, and borne to the abode of the blest by the strong Archangel? Let us see if this is not a reasonable conjecture. We know that Elijah, who appeared with Moses on the Mount of Transfiguration nearly a millennium and a half after the death of Moses, had not been

"Blown about the desert dust,
Or sealed within the iron hills."

We know that Elijah did not die but by miraculous power was conveyed to the regions of supernal bliss. These two great personalities of the storied past, celestial visitants from realms beyond our mortal ken, come to the sacred mountain in Palestine—to Moses' enlarged apprehension how limited now must have seemed his yearning wish to expatiate on the narrow confines of Canaan—and they, Moses and Elijah, spake to Jesus of His decease which He should accomplish at Jerusalem. Agnus Dei! The Lamb of God for sacrifice on the altar of Calvary!

In the Apocalypse (St. John, its author, also was with Moses on the Mount of Transfiguration) wherein we are informed of the harmonies of Heaven we read: "And they sing the song of Moses, the servant of God, and the song of the Lamb." Moses' name associated with the divine Son of God's in the great acclaim of eternal glories lends ready belief that he was released from the thraldom of death, as was the Son of God whom he worshipped, that Moses was released from death at the rock sepulchre in the Valley of Moab; and thus he appeared with Elijah on the Mount of Transfiguration—Elijah who knew not death but was translated. Be it as it may, these two human beings, having passed their probation on earth, come back from another realm to attest the divine purpose of the sacrifice of Jesus of Nazareth. Concurring with John, the great forerunner, "Behold the Lamb of God!"

Should not the church be as ready at all hours of the day or night for the admission of all who would come, as is the home for the members of the family who may return at any hour of the twenty-four, or any day of the 365 that go to make up the year? It might cost a few more dollars for heat and light and attendance to conduct it this way, but who would miss the extra dollars that might be paid out for this purpose, and who could doubt that ways and means would be provided, if the leadership of the church earnestly stepped out and truly led in this direction?

No one knows the day or the hour that the spiritual wanderer may be touched with the desire to live closer to the heart of the Master, but where is the man who has lost touch with the church and that for which it stands, who would think to rouse the minister to talk over these things? Is the average church doing its full duty to humanity and to God, with its windows darkened and its doors locked more than three-fourths of the time, week in and out? . . . .

The always open church would mean a burden, but would it not also mean a victory? The locked door of the church often means the locked door to some awakened heart. Are we afraid of the labor that will be required, or the expense that it means to carry on the work of the Master for twenty-four hours every day, seven days every week, and fifty-two weeks every year?—*Jamestown* (N. Y.) *Journal.*

Church Kalendar

April 1—Saturday.
" 2—Fourth Sunday in Lent.
" 9—Fifth (Passion) Sunday in Lent.
" 16—Sixth (Palm) Sunday in Lent.
" 21—Good Friday.
" 23—Easter Day.
" 24—Monday in Easter Week.
" 25—Tuesday in Easter Week. St. Mark.
" 30—First (Low) Sunday after Easter.

KALENDAR OF COMING EVENTS

May 2—Arizona, Dist. Conv., Phoenix.
" 2—New Mexico, Dist. Conv., St. Clement's Church, El Paso.
" 2, 5—Church Congress, Norfolk, Va.
" 3—Washington, Dioc. Conv., Emmanuel Church, Anacostia, D. C.
" 5—Nevada, Dist. Conv., Elko.
" 7—Eastern Oklahoma, Dist. Conv., All Saints' Church, McAlester.
" 9—Dallas, Dioc. Conv., St. Matthew's Church, Dallas.
" 9—New Jersey, Dioc. Conv.
" 9—Pennsylvania, Dioc. Conv., St. Luke and the Epiphany, Philadelphia.
" 9—Porto Rico, Dist. Conv., S. John the Baptist's Church, San Juan.
" 9—Salina, Dist. Conv., Christ Church Cathedral, Salina.
" 10—Alabama, Dioc. Conv., Trinity Church, Mobile.
" 10—Arkansas, Dioc. Conv., St. John's Church, Helena.
" 10—Delaware, Dioc. Conv., St. John Baptist Church, Milton.
" 10—Georgia, Dioc. Conv., St. Mark's Church, Brunswick.
" 10—Louisiana, Dioc. Conv., Christ Church Cathedral, New Orleans.
" 10—Massachusetts, Dioc. Conv., Boston.
" 10—Pittsburgh, Dioc. Conv., St. Andrew's Church, Pittsburgh.
" 10—Tennessee, Dioc. Conv., St. Paul's Church, Chattanooga.
" 10—Texas, Dioc. Conv., Christ Church, Houston.
" 14—North Texas, Dist. Conv., Emmanuel Church, San Angelo.
" 16—Bethlehem, Dioc. Conv., Trinity Church, Easton, Pa.
" 16—Long Island, Dioc. Conv., Cathedral, Garden City, L. I.
" 16—Mississippi, Dioc. Conv., All Saints' Church, Grenada.
" 16—Newark, Dioc. Conv., Trinity Church, Newark.
" 16—North Carolina, Dioc. Conv., Church of Holy Innocents, Henderson.
" 16—Olympia, Dioc. Conv., Christ Church, Seattle, Wash.
" 16—Rhode Island, Dioc. Conv., Church of the Messiah, Providence.
" 16—South Carolina, Dioc. Conv., Trinity Church, Columbia.
" 16—Western New York Dioc. Conv.
" 17—Eastern Oregon, Dist. Conv., St. Stephen's Church, Baker.
" 17—Florida, Dioc. Conv., St. John's Church, Jacksonville.
" 17—Los Angeles, Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles, Calif.
" 17—Maine, Dioc. Conv., St. Luke's Cathedral, Portland.
" 17—Michigan, Dioc. Conv., Grace Church, Port Huron.
" 17—Nebraska, Dioc. Conv., Trinity Church, Omaha.
" 17—Southern Ohio, Dioc. Conv., Christ Church, Glendale.
" 17—Virginia, Dioc. Conv., St. James' Church, Warrenton.
" 17—Western Mass., Dioc. Conv., Christ Church, Springfield.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

CHINA

ANKING

Miss S. E. Hopwood.

CUBA

Rt. Rev. H. R. Hulse, D.D. (During May).

THE PHILIPPINES

Rev. G. C. Bartter (In Province I).

SACRAMENTO

Rev. J. T. Shurtleff (During April).

[Unless otherwise indicated, appointments to be made through Mr. John W. Wood, 281 Fourth avenue, New York City.]

FIFTH SUNDAY IN LENT

St. John 8:56—"Your father Abraham rejoiced to see My day."

He turn'd his back upon the darkening skies
Of Babel, Ur and Elam, first to greet
Above the gather'd shadows at his feet
The ray which waked the vision in his eyes.
He walk'd amid the backward-streaming light
Content, in Canaan nomad, denizen
Of regions glory-haunted, citizen
By faith, of the celestial city bright.

Oh, if the patriarch in primeval shade
Beheld the gladdening glory of the morn,
Foresaw, through Calvary's travail, break the dawn,
Stand we, who see that Passion's fruit, dismay'd?
Oh, grant us faith to greet with humblest praise
The broadening day, His day, the Day of Days.

Herbert H. Gowen.

Personal Mention

The Rev. Francis L. Beal, rector of the Church of the Ascension, East Cambridge, Mass., has just been appointed on the board of regents of the Middlesex College of Medicine and Surgery, as student adviser.

The Rev. William P. Brush, rector emeritus of St. Paul's Church, has removed to 96 Duncan avenue, Jersey City, N. J.

The Rev. Joseph H. Darling is residing in San Francisco till May.

The Rev. R. A. Forde, curate of St. Matthew's Church, Toronto, has accepted the rectorship of St. Mark's Church, Orchard Park, N. Y., and Trinity Church, Hamburg, and will commence his new duties May 1st. Mr. Forde succeeds the Rev. Harry Bruce who has accepted the rectorship of Lancaster, Ontario, Canada.

The Rev. John William Jones, minor Canon of St. John's Cathedral, Denver, Col., being convalescent from an operation will take six months' vacation. He hopes to go by motor to the Atlantic coast, returning for the diocesan convention in June.

The Rev. A. H. Judge, rector of St. Matthew's Church, New York, has been elected a member of the board of directors of St. Stephen's College, Annandale, N. Y. Mr. Judge is chosen as the representative of the Standing Committee of the diocese of New York and succeeds Ambrose S. Murray, Jr.

The Rev. Earl H. Kenyon, rector of St. Paul's Church, Bridgeport, Conn., who is in the Adirondacks seeking improved health following an apoplectic shock, has resigned his parish.

The Rev. John Scott Meredith, rector of St. Thomas' Church, Christiansburg, Va., has accepted a call to Ascension Church, Norfolk, diocese of Southern Virginia.

Chaplain H. M. T. Pearce, U. S. N., should be addressed, Receiving Ship, Navy Yard, Philadelphia, Pa.

All official communications for the diocese of Nebraska should be addressed to the Rev. John Albert Williams, assistant secretary, 1716 Dodge street, Omaha, Neb.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

DIED

Borden.—Entered into life eternal, at his home in Sidney, N. Y., March 19, 1916, Charles Erwin Borden, beloved husband of Ethel Osborn Parsons Borden, in the thirty-eighth year of his age.

"Until the morning."

Chaves.—At her home in Albuquerque, on Sunday, March 26th, Mrs. Amado Chaves. Burial from the Church of the Holy Faith in Fairview Cemetery, Santa Fe, the Rev. E. N. Bullock and the Rev. Leonidas Smith officiating.

Greenwood.—Entered into rest at Altoona, Pa., Wednesday morning, March 22, 1916, Alfred Ward Greenwood, in the seventy-second year of his age. Funeral from his late home, conducted by the rector, the Rev. G. R. Bishop.

"Give rest, O Christ, to Thy servant, with Thy saints, whose sorrow and pain are no more, neither sighing, but life everlasting."

Linsley.—Mrs. Sarah T. Linsley, mother of the Rev. George T. Linsley, rector of the Church of the Good Shepherd, Hartford, Conn., died at her home in New Haven, Sunday evening, March 26th.

Requiescat in pace.

Prout.—At Salina, Kan., February 29, 1916, Frank Rice Prout, priest, son of the Rev. John Prout. Burial in Trinity churchyard, Rensselaerville, N. Y.

Sister Mary Angela.—At St. Mark's Home, Philadelphia, on Friday, March 24, 1916, after a brief illness, Sister Mary Angela of the Sisterhood of St. Margaret.

"Eternal rest grant unto her, O Lord,
And light perpetual shine upon her."

Seabury.—At Newton Highlands, Mass., March 18th, Maria, daughter of the late Charles Saltonstall, and Ruth Hawkins Mount Seabury, of Stony Brook, Long Island, in the eighty-third year of her age. Burial service and interment were at Caroline Church, Setauket, Long Island. Miss Seabury was a great granddaughter of Bishop Seabury and her grandfather, the Rev. Charles Seabury, was rector of Caroline Church, Setauket, L. I., for thirty years.

Sleppy.—In St. Paul, Monday, March 27th, of heart failure, William John Sleppy, husband of the late Mary Stees Sleppy and father of Kathrene Stees Sleppy.

"Oh, blest communion, fellowship divine,
We feebly struggle, they in glory shine,
Yet all are one in Thee, for all are Thine.
Allelulia."

MEMORIALS

FRANCIS C. HUNTINGTON

[Minutes passed at the last meeting of the executive committee of the Christian Unity Foundation, New York.]

Forasmuch as the Master has called to his long home our fellow-servant Francis Cleveland Huntington, we bow to the divine will and wisdom; yet it is fitting that this foundation, which our deceased brother did so much to help and to adorn, should enter on its records a minute, testifying to our sorrow and deep sense of loss.

Mr. Huntington has been treasurer of the Christian Unity Foundation, and a member of the executive committee, since its beginning. The endeavor to promote the union of all Christians in the One Body of Christ was close to Mr. Huntington's heart, and he gave of his best to it without stint: his prayers, his courage, his elevation of spirit, and the powers of his rare mind which ranged with ease in the fields of law and organization. Thus to short-sighted mortals our loss appears to be irretrievable. But we believe that what we have undertaken is according to the will of God in Christ; that our times are in His hand; and He will comfort us in our affliction.

To Mr. Huntington's family we tender with deep respect this expression of heartfelt sympathy, confident, that they, with him, shall be heirs together of the grace of life. May he rest in peace, and may perpetual light shine on him.

RETREATS AND QUIET DAYS

New York City.—A day's retreat for women will be held at Holy Cross Church, Fourth street and Avenue C, New York City, on Saturday, April 15th. Conductor, the Rev. J. O. S. Huntington, Superior O.H.C. Apply to The Mother Superior, Community St. John Baptist, Holy Cross House, 300 East Fourth street, New York City.

New York.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 14th, from 10 A. M to 4 P. M., in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. Napier Whittingham of London, England. Tickets for luncheon in the guild hall will be forwarded, free of charge, upon application to the secretary, St. Andrew's House, 199 Carroll street, Brooklyn, New York. Parochial mission in St. Paul's Church every evening at 8 P. M., from April 12th to April 21st. Conductor, Father Whittingham. The Church may be reached by the Court street car from Brooklyn Bridge, New York, or at the Borough Hall subway station. The Court street car crosses Carroll street. The church is one block to the west.

New York.—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, New York, April 8th from 5 P. M. to 9 P. M. Conductor, the Rev. Napier Whittingham. Those desiring to attend should apply to the Chaplain, St. Andrews' House, 199 Carroll street, Brooklyn, New York.

WANTED

Positions Offered—Clerical

PRIEST AND FOUR DEACONS WANTED, all unmarried, to begin work next summer as assistants in the Central Maine Mission. Priest to go with the Sacraments from village to village. Deacons, traveling two together, to prepare for the Priest's visits by calling and instruction. All to live together at headquarters about half of each month. Must believe in the people's real need of Sacraments, and furnish satisfactory recommendations. Good financial arrangements. For particulars write Rev. A. E. Scott, Brownville Junction, Maine.

CLERGYMAN wanted at once as assistant in the Cathedral of St. Paul, Erie, Pa. Energetic, experienced in Sunday school work and with young men and boys. Salary $1,000; rooms, light, and heat. Great opportunity for an active man. Address the Very Rev. Allen R. Van Meter, 134 West Seventh street, Erie, Pa.

YOUNG UNMARRIED MAN (High Church), at once. Good salary, pleasing surroundings. Self-sustaining parish, middle western state. Address with particulars Priest Wanted, St. George's Church, care Living Church, Milwaukee, Wis. None but High Churchman need apply.

PRIEST WANTED to supply parish three months, June, July, August; unmarried or unaccompanied by family. Twenty miles from New York. Address X. Y. Z., care Living Church, Milwaukee, Wis.

Positions Wanted—Clerical

RECTOR of city parish in middle West desires Sunday duty in or near New York, Philadelphia, or Boston, from middle of July to end of August. Highest references. Zeta, care Living Church, Milwaukee, Wis.

PRIEST, sound, conservative Churchman, desires parish where highest ideal of Church may be maintained. South or East preferred. Address Prester, care Living Church, Milwaukee, Wis.

CURATE in large city parish would give vacation (June) to service of country church in return for expenses. No stipend. Address G. L. M., care Silver, 2 Bible House, New York.

LOCUM TENENCY for three or four months during next summer desired by Southern priest. East preferred. Address C. H. J., care Living Church, Milwaukee, Wis.

PRIEST, thirty, unmarried, chaplain boy's school, desires locum tenency for summer. References. Address M. A., care Living Church Milwaukee, Wis.

MARRIED PRIEST desires correspondence with parish or bishop. Catholic, energetic, musical. Graduate, care Living Church, Milwaukee, Wis.

PRIEST desires supply work for July and August. References furnished if desired. Address Supply, care Living Church, Milwaukee, Wis.

Positions Offered—Miscellaneous

TWO MASTERS WANTED; Catholic, single laymen preferred, college or normal graduates. Address St. Andrew's School, St. Andrew's Post Office, Franklin county, Tennessee.

Positions Wanted—Miscellaneous

YOUNG WOMAN, graduate of Montessori School, also of School for the Oral Instruction of the Deaf, desires position after July 1st, either in school or private family. Correspondence solicited. Address Church-girl, care Living Church, Milwaukee, Wis.

EXPERIENCED Organist-Choirmaster desires change. Boy or adult choir. University and conservatory graduate. Mus. B. degree. Communicant. Address Mus. B., care Living Church, Milwaukee, Wis.

RECTOR can give unqualified recommendation as to ability and moral character of organist seeking position. Address Philos, care Living Church, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent enthusiastic praise of the tone quality of Austin organs from Stokowski, conductor Philadelphia Symphony; Dr. William C. Carl, organ recitalist and director Guilmant Organ School, New York; Dr. Karl Muck, conductor Boston Symphony. Booklets, list of organs by states, specifications, commendations, etc., on request. Austin Organ Co., Woodland street, Hartford, Conn.

ABRIDGED BENEDICITE in A flat, inscribed to Rev. P. Wroth, endorsed by Bishop of Harrisburg, rector of Church of the Ascension, Washington, D. C., and many other prominent clergymen. Price 10 cents. Address Mrs. S. A. Wise, Organist and Director of Choir, Church of the Advent, 413 North Carey street, Baltimore, Md.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address Rev. Walter E. Bentley, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to Hinners Organ Company, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address Community St. John Baptist, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. Thomas Raymond Ball, Room 70, Bible House, New York City.

CHURCH EMBROIDERIES of all description. Stoles a specialty. Send for price list. Clara Crook, 128 West Ninety-first street, New York.

GUILD OF THE HOLY GHOST. A devotional guild for communicants. Particulars, Rev. F. J. Barwell-Walker, Murphysboro, Ill.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogues. A. Moore, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address Sister in Charge Altar Bread.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, N. Y. Priest's Hosts, 1 cent each. People's: 100, stamped, 20 cents; plain, 15 cents.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. Mowbrays, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

GOOD HOME, kindly attention, and care given to elderly lady. References required. Address L. C., New Brunswick, New Jersey.

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, Roof Garden. Terms $3.00 per week, including meals. Apply to the Sister in Charge.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address Pennoyer Sanitarium, Kenosha, Wis. Reference: The Young Churchman Co.

LITERARY

ANY intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.

PALM LEAVES FOR SALE

PALM SUNDAY AND EASTER decorations. Large palmetto palm leaves—four to six feet long by three to four feet wide, $1.50 per dozen; small size, 75 cents per dozen; in dozen lots. For half dozen, large size, $1.00; small size, 50 cents. Express F. O. B. De Land, Fla. Write C. M. Bielby.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City.

The Spirit of Missions, $1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House. Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of American Church Building Fund Commission. Address its Corresponding Secretary, 281 Fourth avenue, New York.

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 23rd to July 8, 1916. For registration, programmes, or further information, apply to the secretary, Miss Marian DeC. Ward, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

APPEALS

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

JERUSALEM AND THE EAST MISSION

For ministering to Jews, Moslems, and Christians in Bible Lands. Remittances forwarded through the Rev. Dr. J. H. MCKENZIE, Organizing Secretary and Treasurer, Howe, Ind.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith and McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neler, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F. St., N. W.
Woodward & Lothrop.

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Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER:

Scranton, Wetmore & Co.

TROY, N. Y.:

A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seldenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:

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A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

Longmans, Green, & Co. New York.

Instructions on the Atonement. By Paul B. Bull, M.A., Priest of the Community of the Resurrection, Mirfield. 90 cts. net.

The Problem of Human Suffering and the War. Four Sermons Preached at St. John's Notting Hill, in Advent, 1915, by F. Homes Dudden, D.D., Vicar of St. John's, Notting Hill; Examining Chaplain to the Bishop of London; formerly Fellow of Lincoln College, Oxford. 50 cts. net.

S. P. C. K. Northumberland avenue, London, W. C., England.

Reconciliation Between God and Man. By W. J. Sparrow-Simpson, D.D., Chaplain of S. Mary's Hospital, Ilford.

E. P. Dutton & Co. New York.

Embroidery and Design. A Handbook of the Principles of Decorative Art as Applied to Embroidery. Illustrated by Typical Designs. By Joan H. Drew, with a Foreword by Miss M. M. Allen, L.L.A., Principal of Homerton Training College, Cambridge. $1.00 net.

In the Wake of the War Canoe. A Stirring Record of Forty Years' Successful Labour, Peril & Adventure Amongst the Savage Indian Tribes of the Pacific Coast, and the Piratical Head-Hunting Haidas of the Queen Charlotte Islands, B. C. By the Venerable W. H. Collison, Archdeacon of Metlakahtla. With an Introduction by the Lord Bishop of Derry. $1.75 net.

Richard G. Badger. Boston.

Profiles. By Arthur Ketchum. $1.00 net.

A. C. McClurg & Co. Chicago.

The American City. An Outline of Its Development and Functions. By Henry C. Wright. The National Social Science Series. 50 cents net.

PAMPHLETS

From the Author.

Bulletin of the Health Department, City of Milwaukee. February-March, 1916, Vol. 6, No. 2-3.

Christian Education. A Sermon Preached in Various Parishes in the Diocese of Dallas. By the Rev. Francis L. Carrington, Dean of St. Mary's College, Dallas, Texas. Lent, 1916.

The End or Armageddon. Comprehensive Reflections from the Book with the Seven Seals. The Book of Life by Shiloh, Bronxwood Park, New York City.

The Proceedings of the Thirty-first Conference of Church Workers Among Colored People, held in St. Bartholomew's Church, Cambridge, Mass., Sept. 21-24, 1915.

The Association of Western Railways. Chicago.

What the Press is Saying about the Demand of the Railway Enginemen and Trainmen for a $100,000,000 Increase in Wages. Editorial Comment from All Parts of the Country.

Government Printing Office. Washington, D. C.

Congress has a Right to An Authoritative Voice in Declaring and Prescribing the Foreign Policy of the United States. Speech of Hon. Robert M. La Follette of Wisconsin in the Senate of the United States, March 10, 1916.

Charity Organization Department: Russell Sage Foundation. New York.

What Social Workers Should Know About Their Own Communities. An Outline. By Margaret F. Byington, Formerly Associate Director of the Charity Organization Department of the Russell Sage Foundation; Author of *Homestead, the Households of a Mill Town.* Third Edition, Completely Revised.

Thomas Nelson & Sons. New York.

Economic Germany. "German Industry considered as a factor making for War." By M. Henri Hauser, Correspondent of the Institute, Professor of the University of Dijon. Translated by P. E. Matheson. From the *Bulletin* of May-June, 1915.

T. Fisher Unwin, Ltd. London, England.

The Destruction of Poland. A Study in German Efficiency. By Arnold J. Townbee.

Hodder & Stoughton. New York.

An Appeal to Truth. A letter addressed by Cardinal Mercier, Archbishop of Malines, and the Bishops of Belgium, to the Cardinals, Archbishops and Bishops of Germany, Bavaria and Austria-Hungary.

Citizens' Bureau of Municipal Efficiency. Milwaukee, Wis.

The Street Lighting Question. A Summary.

Oliver McClintock. 1121 Park Bldg., Pittsburgh.

Report of Oliver McClintock, Delegate to Annual Conference of the National Municipal League. Municipal Home Rule; The Commission Manager Form of City Government; Dayton an Example of Both. Presented to the Chamber of Commerce at its meeting held February 24th, 1916, and ordered to be printed.

New York School of Philanthropy. United Charities Bldg., New York City.

Positions in Social Work. A Study of the Number, Salaries, Experience and Qualifications of Professional Workers in Unofficial Social Agencies in New York City. Based upon an Investigation made by Florence Woolston for the New York School of Philanthropy and the Intercollegiate Bureau of Occupations. By Edward T. Devine, Mary Van Kleeck, Committee on Investigation.

Longmans, Green, & Co. New York.

The Pulpit: Its Place and Function. Addresses to the Clergy of the Diocese, in preparation for the Preaching Mission, by Chauncey B. Brewster, D.D., Bishop of Connecticut, November the third, A. D. 1915.

HOW TO MAKE THE CHURCH A POWER

IT HAS been said that if we could ask St. Paul to preach for us, and tell us how to make our Church a power in the city, he would say, "I charge you first of all to pray."—(1 Tim. II, 1). He would say: the first thing is not to secure pledges, to provide elaborate music, or to see how many rich people you can persuade to come to Church. The question is, Do the people pray? You cannot prosper without prayer.

Prayer is crowded out of our modern life, while crowds of people run about to hear preaching. The Catholic Church was not three days old when two of its chief bishops were arrested and sent to jail. The Christians at once began to pray, and "great grace fell upon them all."—(Acts IV, 31, 33). The Church was without money to support a single bishop or priest or missionary. They prayed and at once there was a great outpouring of offerings. Men sold houses and lands, brought the proceeds and laid them down at the Apostles' feet.—(Acts IV, 38).

Consider the frantic efforts, the desperate expedients of Christian people to-day to raise money for the Church, and the neglect of the simple remedy—prayer.

St. Paul once wrote a letter to a struggling mission, advising it how to become strong. He said not a word about bazaars or dramas. He utterly overlooked the advantages of giving a dance for the young people, or getting up a world's fair, or running to and fro selling tickets for the salvation of the world. He simply told the people to pray. "Continue steadfastly in prayer and persevere in the same."—(Col. IV, 2). When he wrote to large city parishes like those in Rome and Corinth, his advice was the same: "Continue instant in prayer," "Pray without ceasing."—(Rom. XII, 11: I Thess. V, 17).—*The Messenger, S. S. J. E., Boston.*

THE CHURCH AT WORK

REV. SAMUEL TYLER
Who has recently accepted a call to St. Luke's Church, Rochester, N. Y.

NEW YORK CLERGY FOR PREPAREDNESS

A DOCUMENT having been sent out from the office of the Church Peace Union, intended to defeat the efforts now being made to give better preparedness to this country against possible eventualities, has led to a protest signed by a considerable number of the clergy of New York, which appeared in the *Times* on Monday, March 27th.

Beginning with a protest against the statements of that document, the signers declare that the net result of the Peace Union would be "to befog the issue, to paralyze our Government in its stand for righteousness and ultimate peace, and to stay the hands of President Wilson in his effort to fulfil his duty to our nation and to the world. Whatever may be the intention of its distinguished signers, we feel that, in the present confused state of affairs, the public generally is bound to interpret it as an indication that Christian ministers generally (so far as the signers can speak for them) are opposed in this critical time to real efficiency and military preparedness to uphold our President. For this we, for our part, do not stand; and we know that hosts of Christian ministers are of our mind."

Endorsement is given also to the following extract from an address by Darwin P. Kingsley, which, it is stated, was given before the New York Chamber of Commerce last November, as follows:

"First, we should arm, and arm adequately; not because we believe in that theory of Government—we do not, we hate it; nor because we believe in that method of settling international difficulties, but because we must at all hazards protect this home of democracy from the satanic brood which, driven from Heaven, apparently fell in Flanders and Poland. Ex-President Taft's League to Enforce Peace, with its modest suggestion of a modified sovereignty, if achieved, would be worth centuries of European diplomacy. If now we arm, as we should, and do only that, we shall show ourselves a nation of ingrates. If we arm and say to Europe that we are ready at any time to disarm, ready with them to create an international State, a State in which the central authority shall act directly on the people as our Federal Government does—a State democratically controlled as our Union is—a State in which international questions shall be settled as our interstate questions are, a State in which war would ultimately become as impossible, as unthinkable as it now is between Massachusetts and New York; if we do that, aye, if we try to do that, we shall show ourselves, morally at least, to be worthy descendants of the intrepid men who signed the Declaration of 1776, worthy successors of the great democrats who fashioned the charter of our liberties in 1789."

Finally the signers say:

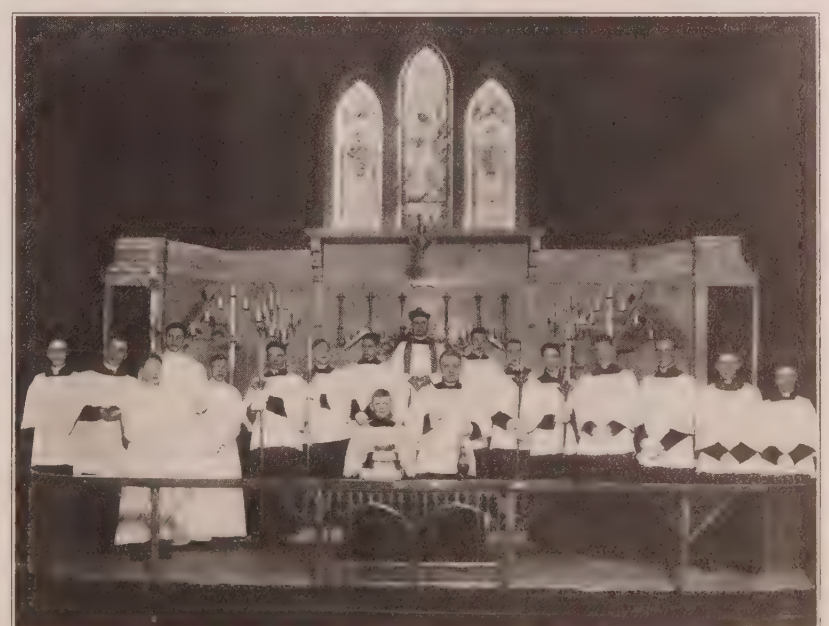
"Under these circumstances a ministers' ambiguous protest against preparedness is not conducive to international goodwill. It is regarded by many of our best friends among the fighting nations as a slap in the face, and at home such a document promotes division among Churchmen at the moment when they ought to unite on the first visible and practicable step toward averting war hereafter."

The signatures comprise nearly a full column of the *Times*, yet, we are informed, they are only those that were hastily received through the instrumentality of the Rev. George William Douglas, D.D., whose name heads the list, and who sent manifold copies to such of the New York ministers as he could quickly reach, and printed the response after only forty-eight hours. Among the signers, in addition to Dr. Douglas, are the Rev. Dr. Manning, rector of Trinity Church, with the several clergy also of St. Paul's Chapel, the Chapel of the Intercession, and St. Agnes' Chapel; Dr. Slattery and three other clergy of Grace Church; Dr. Stires and four other clergy of St. Thomas' Church, Drs. Peters, Guthrie, Shipman, Van de Water, and many others of our own clergy, including most of those of considerable distinction in New York; also a considerable number of the clergy of other communions in that city.

ST. PAUL PARISH BURNS MORTGAGE

A PERSISTENT and energetic effort to free from its mortgage indebtedness the parish of the Messiah, in St. Paul, Minn., was crowned with success on a recent Sunday when $5,000 was subscribed by a generous member.

At a thanksgiving service held in honor of the attainment, which was largely attended by representatives of all parish organizations, the defunct mortgage was burned before the congregation. The service opened with a procession of the vested choir and acolytes, a photograph of which latter group is here reproduced.



ST. TIMOTHY'S GUILD OF ACOLYTES
Parish of the Messiah, St. Paul, Minn.

NOON-DAY SERVICES

THE LENTEN noon-day services in Denver this year are held in the Empress Theatre and last only two weeks, beginning April 3rd, the speakers being Bishop Thomas of Wyoming and the Rev. George Gunnell of Trinity Church, Toledo, Ohio. Music will be furnished by Professor Wilcox and a large volunteer choir.

NEW ENGLAND ASSEMBLY OF THE BROTHERHOOD OF ST. ANDREW

THE NEW ENGLAND ASSEMBLY of the Brotherhood of St. Andrew gathers in annual meeting at New Haven, Conn., on May 5th, 6th, and 7th. All men and boys of the Church are invited to be present at the sessions. Trinity parish house will be open for registration on Friday the 5th from early afternoon till 8:30 P. M., when addresses of welcome will be followed by a business meeting

The events on Saturday, beginning with the Holy Communion at 7:30 in the city churches, will be spread throughout the day. An opening conference at 9:30 in Trinity parish house will have as its topic The Church Militant. The subject of a Junior conference at 10:45 in the same place will be The Junior's Duty. At 12:05, after prayers, a reversed question box will be conducted by A. M. Hadden, national council member from New York City. Afternoon will be occupied with addresses and recreation, with a business meeting at five o'clock. In the evening at eight o'clock Bishop Brewster will conduct a service of preparation, followed at nine by a model chapter meeting led by Mr. Hadden.

The Bishop Suffragan of Connecticut will

be the celebrant at the corporate Communion on Sunday at eight o'clock in Trinity Church. The Rev. C. LeV. Brine, chaplain of the Assembly, will deliver a charge to the Brotherhood at the Choral Eucharist at 10:45 in Christ Church.

In the Y. M. C. A. Auditorium at three o'clock in the afternoon, a public meeting will have Duty as its general topic. Dr. van Allen of Boston will discuss its aspects "Towards God," while "Towards Our Neighbor" will be presented by Franklin S. Edmonds, Acting General Secretary of the national organization.

DIOCESAN NOTES OF THE CHURCH PENSION FUND

BISHOP WOODCOCK of the diocese of Kentucky has under advisement a list of names from which he will select a suitable group, which will form the basis of the diocesan committee.

The diocesan committee in Indianapolis has adopted the plan of holding weekly meetings from now on until summer to discuss and report on the progress made.

In Southern Ohio Bishop Vincent is working closely with a group of influential laymen and a permanent committee organized to supervise the work of the Church Pension Fund in that diocese will probably be reported in the near future.

Despite the fact that the laymen of St. Louis are under the necessity of raising a large amount in connection with the General Convention to be held in that city in October, there is much enthusiasm for the Church Pension Fund campaign and every assurance that the diocese of Missouri will contribute its fair share.

The Church Club of Chicago, which has in hand the work of the campaign in that diocese, has sent out letters to all the clergy in the diocese asking for a few selected lists of communicants. These letters will be followed by a personal visit by a member of the Church Club designated for that purpose. This may serve as a suggestion to similar organizations in other dioceses.

CAMBRIDGE CONFERENCE FOR CHURCH WORK

THE VERY USEFUL Conference for Church Work which has been an annual feature in recent years at Cambridge, Mass., will be convened again between June 23rd and July 8th as heretofore. The preliminary programme shows a most excellent distribution of subjects for study and of leaders. There will be, during the two weeks, lectures and Bible studies on many topics, mission study classes, and classes on different phases of religious education, including the work of the Girls' Friendly Society. During the first week the Rev. John Nevin Sayre, of Christ Church, Suffern, N. Y., will lead a class on the Old Testament; the Rev. Dr. Samuel Hart of Middletown, Conn., a class on the Prayer Book services, including especially the sacramental and occasional offices; the Rev. Dr. William T. Manning, rector of Trinity Church, New York, will give three lectures on Church Unity, speaking respectively of the Church of Rome, the Eastern Orthodox Church, and the Protestant Communions, while Bishop Brent will lead on the subject of Missionary Adventure. Mission study classes will be divided into various phases of the subject, while Religious Education will be treated from different points of view, including a class in Social Service.

The speakers change for the second week. Dean Moses of Long Island will lead a class in the New Testament, the Rev. William A. McClenthen, D.D., Mount Calvary Church, Baltimore, will lead on the Faith and its Foundation, and Father Huntington will give some addresses. There will be classes in mission study again with also several courses in phases of Religious Education, the Rev. Charles S. Lewis of Burlington, N. J., being leader of one of them.

The Rt. Rev. James DeW. Perry, D.D., will act as chaplain the first week, and the Very Rev. Frank L. Vernon, D.D., the second week. The Sunday morning services are held in old Christ Church. There is daily Morning Prayer and Holy Communion at St. John's chapel in the school grounds. There are noonday Intercessions, a Sunset service, and a short Compline service at the close of the day.

The Mission service of the Conference is held on the evening of Friday, July 7th. The Conference closes with the early celebration, July 8th.

The hours for classes will be so arranged that those who wish to specialize in any one subject may do so. Enrollment for classes should be made in advance, as a number of the teachers have asked that their classes should be limited in number. A registration fee of $5 is required of each member to help defray the expenses of the Conference. Application for registration or further information may be made to Miss Marian DeC. Ward, 415 Beacon street, Boston.

There are great advantages in the Cambridge Conference over the various interdenominational missionary and other conferences held during the summer, in that there is an atmosphere of Churchliness, and that one's Churchmanship is strengthened by means of the Conference where it is only too likely to be weakened through attendance at these others. A very high standard has always prevailed in the Cambridge work.

A SOUTHERN VIRGINIA MISSION FIELD

THIS IS a report of the work in and around Blacksburg, Montgomery county. The rector does, in addition to the work of a great state institution, the Virginia Polytechnic Institute, with which he is associated as one of the chaplains, that of the town of Blacksburg and seven mission stations in the surrounding mountains, at four of which there are organized Sunday schools. There are three other prospective missions, at one of which a new church and congregation has been offered bodily to the rector of this parish by one of the denominations. The rector of the parish, the Rev. R. B. Nelson, writes as follows:

"Our problems are among the most interesting and difficult of those on which the attention of the Church has recently been concentrated. How shall the Church meet the needs of a great educational institution? What shall the Church do in the country town which already has more churches than it needs or can support? What shall it do for that vast multitude which has been left by civilization stranded in the Southern mountains? If these are not the most interesting questions before the Church to-day, what are? The vast growth of opportunities which has taken place in this parish in the last eight years demonstrates the fact that the little country parish ought to be made one of the great forces for the salvation of the American people, for in that time all the mission stations have sprung up, and there are just as many more which could be started in the confines of this parish if the men and money to run them were forthcoming.

"In attempting to meet the needs of the college, there is a Bible class in the Y. M. C. A. every Sunday morning at 9:15 and a service at eleven o'clock in the parish church to which the members of the corps connected with the Episcopal Church are required to come. Most interesting and important of all is the work done by the students of the institution in the mission Sunday schools, where about fifteen of them are teachers and officers, thus becoming trained and efficient Church leaders and vastly multiplying their future usefulness. It is here that the Church comes into active coöperation with the Y. M. C. A., for these missionary teachers are not confined to the Episcopal Church, the Sunday schools being inter-denominational, as is of necessity the case, there being only two Episcopalians at one of the mission stations and none at any of the others. If, at the beginning of the missionary work in the surrounding mountains, the attempt had been made to proselyte, another disintegrating influence would have been introduced into the religious forces already there, for it is one of the saddest features of our rural civilization that the influence which should be the most unifying is frequently the most disintegrating. At all the missions, therefore, the attempt has been made to make the Church a *via media*, to help her to become the builder of the intellectual, social, and spiritual life of the community by being the chief servant, hoping some day to minister to all the needs of each community.

"In addition to the regular Sunday service in the college and town, which includes an afternoon Sunday school, there is on the first Sunday of the month a service at Luster's Gate in a union church, where a Sunday school is conducted with the assistance of students. The religious life of this community is fearfully divided because of the intolerance and proselyting zeal of a local branch of a very militant church, and the attempt is here made to enable the Church to be a unifying influence. The Methodist preacher of Blacksburg does splendid work here. On the second Sunday afternoon a service is held at Matamoras, where a Sunday school is conducted with the aid of institute students, and a most beautiful spirit of cordiality and friendship pervades the relationship of all the religious forces in this community. A service is also held the same afternoon a few miles further on at the village of Price's Forks, where a Methodist church has been put at our disposal; and it is hoped soon to begin a night service at a place four miles further down the road. In that part of the country also an open-air service is held during the spring, summer, and fall, since the Lutheran church, which we once used, has been shut by order of its trustees. On the third Sunday afternoon a service is held at a convict camp in the neighborhood, and on the same day a service ought to be held at the church which, as has already been stated, was freely offered if we could take charge of it On the fourth Sunday afternoon a service is held at Barger's school house, where a Sunday school is also run with the aid of students of the institute, in which neighborhood arrangements have been made to start a school with a deaconess in charge, mainly supported by the Y. M. C. A. The Baptist minister of Blacksburg is doing fine work in this locality. Whenever there is a fifth Sunday afternoon, and on every second Wednesday, a service is held at Keffer Grove, in a most beautiful maple woodland, if the weather permits, and, if not, in one of the log cabins of the mountaineers. Every Sunday afternoon a service is held at High Top in Emmanuel Church, which has been recently built on land given by a Baptist woman out of gratitude for the ministrations of the Church. Thanks to the aid of the students, a most enthusiastic and successful Sunday school is held here. This is our intensive plant, the rest of the missionary work being extensive.

"From the hill, on which the rectory stands, overlooking miles and miles of most gorgeous mountain scenery, one can gaze upon a great and progressive educational institution, and in the same range of view can see examples of every problem of rural civil-

ization, going in a moment's thought from the highest pinnacle of religious and intellectual advancement of the twentieth century to the very darkest depth of neglect and barbarism. In this parish an attempt is being made to solve some of the biggest problems that are occupying the attention of Church and Nation, for at each of the missions it is hoped that a contribution shall be made, not only to the religious life of the community, but to the Church's taking that precedence of leadership in every social, economic, and religious phase of life, which she ought to occupy."

FIRE IN AUGUSTA, GA., DESTROYS HISTORIC CHURCH

On the evening of March 22nd, a disastrous fire swept the city of Augusta, Ga., destroying some thirty-five blocks, both in the business and residence district. Two new steel office buildings were practically destroyed, with many business houses and five hundred and twenty homes, among them some of the most beautiful in the city. A very high wind was blowing at the time. Old St. Paul's was in the path of the flames, and in a few moments the entire building, the beautiful new parish house erected in 1912, and an old Sunday school building, were a mass of ruins.

When the fire first became threatening, quite a number of the members of the Church, both men and women, gathered. Going into the church, the rector held with them a brief service of intercession. They then began to remove to a safe place all that was most valuable. In this way the altar and most of the chancel furniture, all the brasses, lectern, pulpit, candelabra, an old Colonial font, the chancel rail, and many other things were saved. The old silver Communion service of 1820, and all the other silver, together with the records of the Church since 1820, were also taken away with the altar hangings, linens, and most of the choir vestments. A valuable Litany desk, made by Tiffany, was also rescued, and other smaller articles.

St. Paul's Church was founded in 1750, and its first missionaries were sent by the S. P. G. A log church was erected close beside Fort Augusta. During the Revolution several bloody battles were fought and the fort taken and retaken several times by British and Americans, being finally taken by the Americans under Light Horse Harry Lee. The log church which had been erected was at that time destroyed. A second church of frame was erected, which served until 1819, when the large brick church was erected, and has stood until the present time. Bishop Leonidas Polk and his wife were buried beneath the altar, also Dr. Edward Ford and the Rev. W. H. Clark, former rectors of the Church. A very unique memorial tablet, erected in memory of Bishop Polk by the officers of his staff, was on the walls of the chancel. The church was filled with beautiful and unique memorials of deceased members, and the large stained glass windows were the wonder of visitors from every quarter. The church itself was regarded by architects as perhaps the purest example of colonial church architecture in the South, and the interior, while not strictly colonial, was beautiful, and had a restful atmosphere which was at once felt by all entering its portals.

The church stood in the old burial ground, surrounded by a brick wall enclosing more than a hundred beautiful elm trees and other shrubbery. The new parish house was most complete and artistic in every detail, and thoroughly prepared for Sunday school work. The entire property was valued at at least $140,000, though a million would not cover the loss to the citizens of Augusta, and the people of the parish. The entire city of Augusta, regardless of religious faith or condition, loved St. Paul's, and felt that it was theirs. Hundreds of visitors wandered through and about it during the winter season. The building and contents were insured for $65,000. It is possible that the tower and walls are in sufficiently good condition to stand. They are so far unbroken, and it is hoped they may be saved and the church rebulit upon exactly the same lines, though it is too early to state this as a finality.

The fire destroyed the homes of at least sixty-five families belonging to St. Paul's, some of them among the most well-to-do in the Church, and others not so fortunate. The fire spread so rapidly to the residence part of the town that people who were at the church reached home to find their own dwellings in a blaze, and most of them saved practically nothing but a few valuables and clothing. They immediately made arrangements for services in the court house, and are taking steps to erect a temporary chapel upon their own grounds.

The colored sexton of the church was in the wooden tower of the church trying to protect it. When it finally caught fire, he rung the bell for some minutes until obliged to escape for his life. The sound was heard by many who knew that it was the requiem of their dear Church.

MEMORIALS AND GIFTS

Steps are being taken by the members of Christ Church, East Norwalk, Conn., to raise funds with which to purchase a memorial window to be placed in the church in memory of the late Rev. Charles M. Selleck, the founder of the parish. The window will be placed in the chancel wall.

A memorial window to the Rev. A. St. John Chambré, D.D., for many years rector of St. Ann's Church, Lowell, Mass., has been installed in the chapel of the church, and other alterations and improvements have been made in the chapel.

Miss Janet Waring of New York has given to St. James' Church, Kemmerer, Wyo., some very handsome altar plate, the first ever owned by this church.

COLORADO

Charles S. Olmsted, D.D., Bishop

Bishops' Engagements — Building Permit — New Organ

The Bishop of Nebraska recently confirmed a class in Longmont, where he was himself the first person to be confirmed and where he served as warden, Sunday school superintendent, and lay reader. The Bishop of Western Colorado has had to cancel all his engagements in the eastern diocese owing to his new duties in the diocese of Maine. But he hopes to visit Littleton and Boulder in April.

St. Peter's Church, Denver, has its name in the list of building permits, asking for a $2,500 extension, evidently its long expected parish house!

Calvary Church, Golden, has a new Litz organ, two manual, twenty stops, electric blower, which is being used in the presentation of recitals by Denver players.

CONNECTICUT

C. B. Brewster, D.D., Bishop
E. C. Acheson, D.D., Bp. Suffr.

An Anniversary—Rev. Dr. Brush

Trinity Church, South Norwalk (Rev. Frederick A. Coleman, rector), will celebrate the fifty-fifth anniversary of the founding of the parish on Sunday, May 7th.

The Rev. Dr. Jesse Brush, who died at the home of his son, the Rev. George R. Brush, in Shelburne, Vt., on the 24th ult., was rector of Grace Church, Saybrook, from 1881 to 1888. Coming into the Church from the Presbyterians in 1880, he was ordained by Bishop John Williams.

HONOLULU

H. B. Restarick, D.D., Miss. Bp.

New Bell in Chinese Church

A large bronze bell being installed in the tower of St. Peter's Chinese Church, Honolulu (Rev. Yin Tet Kong, priest in charge), is one of the few bells to arrive from the United States of late owing to the closing of the Panama Canal. It was shipped overland by the Meneely Bell Co. of Troy, N. Y., to San Francisco, and thence by vessel. Upon the surface of the bell appears in neat lettering the following simple form of inscription:

St. Peter's Chinese Church,
Honolulu, T. H.
1916.

NEVADA

George C. Hunting, D.D., Miss. Bp.

Pectoral Cross for Bishop Hunting—New Mission at Goodsprings—Deaconess Pick

Friends in the Eighth Province who gave the episcopal ring to Bishop Hunting have had made for him a beautiful pectoral cross, of unique design and composition. In shape it is an exact copy of the Monumental, or Runic Cross, found at Iona, that cradle of great missionaries. It is made up of seven metals, all mined in Nevada—gold, silver, copper, lead, iron, manganese, and tungsten. These were presented by Mr. Frank West Millard of Ely, Nev. The cross is set with an amethyst from the Crown Point Mine, at Gold Hill, Nev.

The vicar at Las Vegas, the Rev. Percival S. Smithe, has opened a new work at Goodsprings, thus adding one more to his already long list of places where he holds regular services.

At Battle Mountain, substantial improvements are being made to the church building and the rectory by the installation of electric wiring and fixtures, thus materially lessening the fire risk. The electric light plant has only recently been built for supplying the town.

Part of the beautiful screen from the exhibit of the Board of Missions at the Pan-

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NO ALUM

ama-Pacific Exposition has been secured for a rood screen for St. Bartholomew's Church, Ely. This church is also to receive very soon two fine stained glass windows, given by Mrs. Arthur Boreman Witcher as a memorial to her mother.

THE REV. SAMUEL UNSWORTH is giving weekly lectures during Lent on the "Emergency in China" at Trinity Church, Reno. There is a splendid attendance of members of the Woman's Auxiliary and others. At the weekly meeting of the woman's guild of St. Peter's, Carson, the rector is giving a short talk on domestic missionary problems—the work among Indians, negroes, aliens, etc.

DEACONESS MABLE H. PICK of Tanana, Alaska, passed through Nevada on her way east, stopping in Reno, Carson City, and Winnemucca, where she was heartily welcomed. In Reno, members of the Auxiliary and others were invited by Mrs. Hunting to meet her at the Bishop's House. Some forty women were present to hear Deaconess Pick tell of her work in Alaska as one of the United Offering missionaries. It gave those who heard her a closer personal touch with the results to accomplish which the United Offering is collected. A number of women who had not taken one of the "little blue boxes" asked for one, that they might share in this year's offering. Others were interested in sending magazines to workers in Alaska.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp

Every-Member Canvass—Death of Mrs. Amado Chaves

THE EVERY-MEMBER canvass at St. Clement's Church, El Paso, under the enthusiastic leadership of the Rev. E. H. Eckel, department secretary, has been a pronounced success. A material advance has been made, about a hundred new subscribers contributing for parochial support, with an increase of about $1,000 in income, while a corresponding increase of $275 is made for missions.

MRS. AMADO CHAVES, prominent in Albuquerque and Santa Fe, died at her home in Albuquerque, Sunday morning, March 26th. Burial was made Monday at Fairview Cemetery, Santa Fe. The Rev. E. N. Bullock, rector of St. John's Church, Albuquerque, and the Rev. Leonidas Smith, rector of the Church of the Holy Faith, Santa Fe, conducted the service at the Church of the Holy Faith and at the grave, in the presence of a large company of friends of the deceased. Mrs. Chaves was an ardent and faithful worker in choir, guild, and other church organizations in both Santa Fe and Albuquerque, and was a member of the Santa Fe Woman's Board of Trade.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

St. Mary's Conference

THE SIXTH St. Mary's Conference will be held in Raleigh the week of June 5th to 12th. Courses of addresses will be delivered by the Rev. L. N. Caley, rector of the Church of St. Jude and the Nativity, Philadelphia; the Rev. A. Elmendorf, secretary of the Social Service Commission of the diocese of Newark; and Bishop Lloyd, president of the Board of Missions. There will also be informal conferences on social service, Sunday school work, etc., along much the same lines as in the last few years. The conference meets a great need among the clergy and Church workers of the Carolinas for instruction and discussion, and there is no doubt that it will bring together an even larger gathering than last year.

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OHIO

Wm. A. Leonard, D.D., Bishop
Frank Du Moulin, D.D., LL.D., Bp. Coadj.

Death of A. W. Brown—Bishop Leonard's Pastoral—Diocesan Centennial and History

St. Luke's Church, Cleveland (Rev. John R. Stalker, rector), is in bereavement over the death of its senior warden, Mr. A. W. Brown, who passed to his rest Thursday, March 16th, and was buried from the church the following Monday. He had been a member of the vestry and senior warden fifteen years, and was held in high esteem both for his Christian character and devotion to the Church.

Bishop Leonard's pastoral, read in all the churches throughout the diocese at the beginning of Lent, was heard with marked interest. Speaking of the purposes of the preaching mission, he says. "We all need converting; we all need a deeper conviction of sin; we all need the stirring up of our souls, so that we may revive the dull and dormant energies of the spiritual life which seems to have become somewhat deadened. I plead sincerely for the careful keeping of Lent this year; I do earnestly beg that the men particularly will come with greater steadiness and fidelity to the public services that are appointed; I do desire that the children may have much attention paid to them along spiritual lines; and that they may find joy in their Lenten opportunity."

The diocese of Ohio will celebrate the centennial of its organization in January, 1918. The committee appointed at the last meeting of the convention on the centennial history of the diocese has been organized by the election of the Rev. H. W. Jones, Gambier, chairman, and Mr. Joseph B. Doyle, Steubenville, secretary and treasurer, and is now actively at work, having held its third meeting at the Cathedral, Cleveland, Monday, March 20th. The volume, to consist of some four hundred pages, illustrated with engravings, is to be divided into two parts, history of the diocese and history in brief of each parish. The chairman is engaged at the present time in sending out communications to clergymen and laymen both within and without the two dioceses of Ohio, asking for such data as would be of value to either department of the history.

SOUTHERN OHIO

Boyd Vincent, D.D., Bishop
Theo. I. Reese, D.D., Bp. Coadj.

Bishop Reese's Class in Personal Religion—Resignation of Rev. Samuel Tyler—Missionary Choir

The increasing interest and growing popularity of the class in personal religion conducted by Bishop Reese was attested at its first session on Friday, March 19th, in Trinity Church, when over three hundred were in attendance. These classes, whose purpose is to "reaffirm the fundamental truths of the Christian religion" and to make a practical application of them to our daily lives, were begun by Bishop Reese while rector of Trinity Church and have attracted increasing numbers from all denominations until they have become a marked feature of the Lenten work of the Church in Columbus and have greatly enhanced her influence. The subjects for this Lent are: "Salvation," "The Grace of God," " Forgiveness," " The Life Eternal."

The vested choir of forty voices, men and boys, of St. Paul's Cathedral, Cincinnati, under the leadership of their choirmaster and organist and with the hearty approval and aid of Dean Purves, is engaged in a missionary work during Lent. The choir visits the missions and smaller churches in the Cincinnati suburbs and gives, as a Lenten musical service, Maunder's beautiful cantata "From Olivet to Calvary." This was given on March 15th at St. Stephen's Church, Winton Place, and also on March 22nd at St. James' Mission, Westwood.

The Bishop Coadjutor opened the Lenten noonday services in a Cincinnati theatre with a large and increasing attendance on the first three days of Lent. The Bishop of Western Michigan spoke from March 13th to 17th, inclusive, on the Function, Power, and Influence of the Holy Spirit.

SPOKANE

Herman Page, D.D., Miss. Bp.

Sermon Series—Mission Study—Auxiliary

Dean William C. Hicks of All Saints' Cathedral is giving a series of Sunday evening addresses which are attracting large congregations. Every Sunday evening the church is filled with people who are thinking seriously about matters of religion. The general topic is, How Much Is Left of the Old Doctrines?

The Woman's Auxiliaries and also certain of the guilds are studying *The Conquest of the Continent* under the leadership of Mrs. J. S. Whiteford, the educational secretary of the district. These classes are composed of "doers" instead of "hearers" only. Each member is assigned a topic from the chapter under consideration and at the meetings the ladies give brief talks about their subjects instead of reading papers.

The woman's guild of St. Michael's parish, North Yakima, took action at a recent meeting by which it becomes a branch of the Woman's Auxiliary. The membership is largely increased under this arrangement, which provides for a programme of Current Events, Church History, and the Sanctuary of Missions, after the guild's business meeting in each month. It also provides for devoting a tithe of the guild's earnings to missionary purposes and the holding of a regular Auxiliary meeting on each fifth Wednesday.

SPRINGFIELD

Edward W. Osborne, D.D., Bishop

A Septuagenarian Priest

On the Third Sunday in Lent, the Rev. J. G. Wright, priest in charge of Grace Church, Greenville, reached his seventieth birthday, and a number of his friends on Tuesday evening presented him with a handsome quarto Bible. The visitors, who filled the house to overflowing, also brought refreshments, which were served by Mrs. Wright and some of her friends. Mr. Wright was placed in charge of Greenville, on Easter, 1882, and ever since he has been in charge of Grace Church, which he still serves. He is the senior presbyter of the diocese, and a member of the Standing Committee.

TEXAS

Geo. H. Kinsolving, D.D., Bishop.

New Choir and Furniture

A newly organized vested choir greeted Bishop Kinsolving on a recent visit to Christ Church, San Augustine. New chancel chairs have lately been added to the church's furnishings, and a fund has been raised to purchase an organ.

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THOMAS F. DAVIES, D.D., Bishop

Clergy in Spiritual Conference

BISHOP DAVIES called together the clergy of the diocese for a spiritual conference on March 23rd, in Springfield. The Bishop celebrated Holy Communion in St. Peter's Church, at 11 A. M. The Bishop's chaplain, the Rev. Robert K. Smith, and the rector of St. Peter's, the Rev. John Harrison Nolan, assisted in the service. The addresses by the Bishop were on the subject of Priestly Potentialities, and set forth the ideal of the priestly life under the suggestive headings of Personal Attractiveness; Potentiality of Spiritual Friendship; Potentiality of Sympathy; Potentiality of Loneliness; Power of Individual Contribution to the Church; Potentiality of Serenity; Potentiality of a Deeper Spiritual Conversion. Luncheon was served at the Bishop's house at 1:15 P. M., and the sisters of Bishop Davies, Miss Marian Davies and Mrs. Haines, received the guests. After luncheon came a conference of the clergy. Bishop Davies distributed a little book of "Prayers for Our Ministry," which he had compiled, and also prayer cards containing prayers for children. The Bishop spoke on the need of coöperation in helping on the Church Pension Fund, as Western Massachusetts has formally entered the Fund. About thirty-five clergy were present at this helpful conference which is held annually by Bishop Davies.

WEST TEXAS

JAMES STEPTOE JOHNSTON, D.D., Bishop.
WILLIAM THEODOTUS CAPERS, D.D., Bp. Coadj.

Benediction of St. Matthew's Church, Kenedy

TUESDAY, April 25th, the Feast of St. Mark the Evangelist, is the day set for the formal opening and benediction of St. Matthew's Church, Kenedy (Rev. D. R. Blaske, minister in charge), at which service Bishop James Steptoe Johnstone, Bishop Edward William Osborne, Bishop Coadjutor William Theodotus Capers, Archdeacon A. W. S. Garden, and the clergy of the diocese are expected to be present and participate. The Kenedy church building is cruciform in shape and early Gothic in design. Its massive square tower and heavy buttresses produce a very churchly effect. Interior and exterior were built with the idea of simplicity and harmony rather than decoration. A seating capacity for 280 people is provided in the nave, while the chancel will easily accommodate a choir of thirty. The inside finish is entirely of wood. The roof is of heavy cypress braced with scissor trusses and dressed rafters, open and stained a natural oak finish. There is a plainly panelled four-foot wainscot in the nave, both walls and wainscot being stained a rich brown without varnish or surface finish, producing thereby the effect of medieval work. The chancel is raised three steps from the nave and is furnished with solid oak choir stalls, lecturn and prie dieu. On the gospel side is an old-style octagonal pulpit prettily panelled in early English Gothic. Over the chancel is a massive rood beam surmounted by a Latin cross. The altar has a gradine and tabernacle. Back of the altar and flanking it on each end is a triple panelled reredos, each panel surmounted by a cross, the middle panel being directly back of the tabernacle and reaching a height of twelve feet. The credence table, chastely carved to harmonize with the panelling and furnishing of the church, rounds out the architectural tone of building, making a complete and sympathetic whole, unsurpassed in the diocese for accuracy of churchly design and charm of workmanship.

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CANADA

Votes for Women—Mission Notes—Intercessions—An Anonymous Giver

Diocese of Algoma

At North Bay a special course of devotional meetings is being held under the auspices of the Anglican Young People's Association, during Lent. The first was on March 14th, "The Church and the Hymn Book," by the rector.—A new organ-blower of the newest kind has been installed in St. John's Church, North Bay, for the use of the organ.

Diocese of Caldonia

Bishop Du Vernet, during a visit to St. Peter's Church, Prince Rupert, baptized several Indians. He was assisted in the Holy Communion service by the Rev. W. F. Rushbrook, who has charge of the mission boat, the *Northern Cross*. A number of the newly confirmed Indians participated.

Diocese of Columbia

The privilege of voting at vestry meetings was used by women for the first time in the diocese at a congregational meeting at Sidney, to consider the appointment of a new rector, to succeed the Rev. T. C. Des Barres. It was a representative meeting of the three parishes in Sidney. The canon allowing women to vote was passed at the late meeting of the diocesan synod in Victoria.

Diocese of Huron

The new rector of Trinity Church, Galt, began his work on the 19th of March.—At a service in St. John's Church, St. Thomas, when the congregation bade farewell to several of their number who were leaving for overseas service, the rector preached from the text, "Be strong and of a good courage." The Rev. W. F. Brownlee presented each of the men who were leaving with a pocket New Testament.

Diocese of Kootenay

There was a very large attendance at the services during the special eight days' mission held in St. Saviour's Church, Nelson, by Bishop Doull. Special missions were held in all the parishes in Kootenay, at the request of the House of Bishops, on the same day as that held at Nelson. The chief subject was the spiritual side of the war now in progress. Throughout the mission the Bishop made a powerful appeal for the return to God of the nation, for revival of attendance at public worship, of family prayer, of attendance at the Holy Communion, and of the reform of the nation's life as a whole.

Diocese of Montreal

The War Time Mission for Montreal, in the western parishes of the city, began March 12th and continued till the 19th, inclusive. There was a special service for men only in Christ Church Cathedral on the 12th, in the afternoon, the speaker being the Very Rev. Dean Owen, of Niagara. He conducted the mission in St. George's Church during the week. Bishop Farthing was the celebrant at the Holy Communion at the early service on the first day of the war mission in the Church of St. James the Apostle. The preacher at all the services was the Rev. J. R. McLean, rector of St. John's Church, Toronto. The missioner at St. Stephen's Church was the Rev. W. W. Craig, of St. Martins'.

Diocese of Niagara

The Daughters of the King, in connection with All Saints' Church, Hamilton, entertained quite a number of the Canadian Mounted Rifles, March 7th. Archdeacon Forneret presided.

Diocese of Ottawa

A branch of the Woman's Auxiliary was formed in the parish of St. Matthias, Ottawa, in the beginning of Lent.

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A FORM OF intercession has been authorized by Bishop Roper for the services to be held in Ottawa every Thursday evening during Lent. The object is that prayer and intercession may be made for the large number of men each congregation has given to the war. The clergy of the city of Ottawa are to unite for these services, which will be held in each parish in succession, the first having been on March 9th in St. Matthew's. The services are open to all, particularly to those who have relatives at the front.

Diocese of Qu'Appelle

IN A RECENT letter Bishop Harding says, "Will you please convey to the anonymous member of the Woman's Auxiliary the sincere thanks of the Bishop for the valuable assistance she is good enough to send the diocese

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at this time? Some six thousand of our young Churchmen are now serving in the ranks, and eight of our clergy are serving as chaplains in the army and navy; twenty-two of the students of St. Chad's have also been accepted by the military authorities for military service. . . . We are thankful for the marvelous spirit of self-sacrifice and patriotism that has been revealed, but I fancy these missionary dioceses must expect to suffer from the loss of young men to even a larger extent than the dioceses of Eastern Canada."

—The first business session of the twenty-seventh meeting of the diocesan synod was held March 1st, in St. Paul's parish hall, Regina. The last meeting was held in June, 1913. The Bishop mentioned, in his charge to the synod, that the Council of the College of St. Chad's, with the consent of the executive committee of the diocese, had placed the larger part of the college building at the disposal of the Military Hospital Commission for the benefit of wounded and sick soldiers. As only five students are remaining to complete their studies, all the rest having offered themselves for over-seas service, so much room was not needed.

Diocese of Rupertsland

Ten students of St. John's College, Winnipeg, have followed the example of Canon Murray and enlisted in the medical unit of the University Battalion for over-seas service. The Canon has declined several offers of chaplaincies in the Winnipeg battalions, believing he could be of more service by volunteering for the medical unit.—A resolution was pased unanimously at the March meeting of the rural deanery of Winnipeg that in the opinion of the members "It is in the interest of the people of this Province that the Manitoba Temperance Act should be adopted at the coming referendum as being the best way of dealing with the liquor traffic at the present time." Seventeen parishes were represented at the meeting.

Educational

A catalogue of all the officers and teachers of the old Episcopal Academy of Connecticut, now known as the Cheshire School, and of 3,400 of the pupils who attended it during 130 years of its history, has just been published. The work was begun on this catalogue by Dr. George C. F. Williams of Hartford as far back as 1878. Eri D. Woodbury, veteran teacher in the school, thirty years later brought the work down to date. And now the whole material has been diligently edited with many additions and corrections by the Rev. William A. Beardsley, rector of St. Thomas' Church, New Haven, a graduate of the school and a nephew of a former principal. The work which is contained in a closely printed pamphlet of one hundred and fifty pages is a mine of information. The name "Episcopal Academy of Connecticut" still belongs to the corporation chartered in 1801, which holds the title to the property, but the property has been under a long lease since 1904 to a new corporation bearing the name of the Cheshire Schools.

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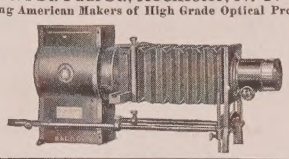

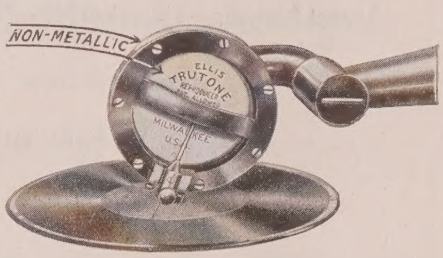

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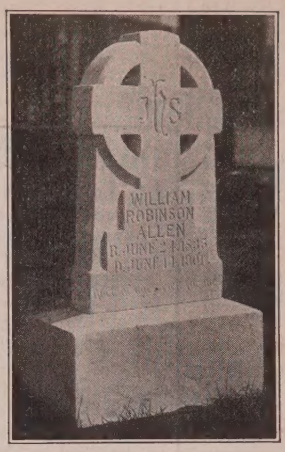

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